The Christian Century

PUBLISHED WEEKLY

Evanston and the Prince of Peace

By the Princess Wilhelmina

Pulpit to Picket Line

By Alvin H. Scaff

Crisis in Catholic Colombia

By M. Searle Bates

Blueprint for Discord

An Editorial

JUNE 30, 1954

In This Issue

PRINCESS WILHELMINA

of the Netherlands became queen of that kingdom in 1890, when she was but ten years of age. Her long reign included the crises of two world wars and the opening of the negotiations which culminated in the establishment of the Republic of Indonesia. In 1948 she abdicated, surrendering the throne to her daughter, the present Queen Juliana. Princess Wilhelmina, who continues to live at the Palace, the Hague, has always taken an intense interest in religious affairs. The article in this issue, which she first wrote as a series of informal notes reflecting her thoughts on the issues that will come before the Evanston Assembly of the World Council of Churches, has been translated by the Rev. Winfield Burggraaff, minister of the Huguenot Reformed Church at 5501 Amboy Road, Staten Island 12, N. Y. Mr. Burggraaff served as a chaplain in the Netherlands navy during World War II, and in 1943 baptized Princess Margriet, third daughter of Queen (then Princess) Juliana. He is an officer of the order of Orange-Nassau. The translation has been reviewed and approved by Princess Wilhelmina.

ALVIN H. SCAFF

graduated from the University of Texas and Chicago Theological Seminary, and then went to the Philippines in 1940 as a missionary for the American Board. During the war he and his wife hid in guerrilla territory for two years, but finally were captured and interned by the Japanese. After the war he returned to this country and gained his Ph.D. in sociology, which he now teaches at Pomona College, Claremont, Calif.

M. SEARLE BATES

was for years on the faculty of the University of Nanking, China, and is now professor of missions at Union Theological Seminary, New York. Dr. Bates is internationally famed for his monumental study of *Religious Liberty* (1948).

Contents

EDITORIAL
- Editorial Paragraphs 779
- Blueprint for Discord 782
- Lutheran Reunion—Another Step (Editorial Correspondence) 783

SIMEON STYLITES: Variations on a Theme 785

CONTRIBUTED ARTICLES
- Policy Crisis in Catholic Colombia, by M. Searle Bates 786
- From Pulpit to Picket Line, by Alvin H. Scaff 788
- Church Assembly and Prince of Peace, by the Princess Wilhelmina 790

BOOKS
- Christology of the Later Fathers, edited by Edward R. Hardy 791
- Calvin: Theological Treatises, edited by J. K. S. Reid 791
- Books in Brief 792

CORRESPONDENCE 792

NEWS OF THE CHRISTIAN WORLD
- Kansas City 794
- New Zealand 794
- Providence, R. I. 796
- Seattle 796
- Cincinnati 798
- France 799
- Association of Theological Schools 800
- Religion in Education Conference 801
- Evanston Delegates 801

INDEX TO VOLUME LXXI (January-June, 1954) 802-807

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Coming Events

June 30-July 6. Westminster Fellowship National Assembly (Presbyterian Church, U.S.A.), Urbana, Ill.
July 2-12. Ecumenical Institute Vacation Course for Laymen I, Celigny, Switzerland.
July 2-Aug. 7. Ecumenical Work Camp and Leadership Training Course, Brighton, Mich.
July 3-9. Christian Ashram (National Council of Churches Joint Department of Evangelism), Whitby, Ont.
July 3-10. American Baptist Convention Rural Life Convocation, Green Lake, Wis.
July 3-10. Creative Writers Workshop, Green Lake, Wis.
July 4. Woodstock, Vt., Universalist Church Independence Observance; Sen. Ralph Flanders, speaker.
July 4-8. Walther League 62nd Annual Convention, Long Beach, Calif.
July 4-18. Youth for Christ 10th Annual International Convention, Winona Lake, Ind.
July 5. "Faith and Freedom Day" Observance, Abilene, Kan.; Louis H. Evans, speaker.
July 5-29. 12th Annual Summer School of Alcohol Studies, Yale University, New Haven, Conn.
July 6-9. World Council of Christian Education Assembly, Frankfort, Germany.
July 6-14. Northfield Missionary Conference, Northfield, Mass.
July 6-23. Union Theological Seminary Courses on Christian Foundations for School Teaching, Christian Foundations for College Teaching, New York city.
July 6-21. Emory University 10th Annual Interdenominational Town and Country School, Emory University, Ga.
July 7-9. Lutheran Conference on Evanston Assembly, Gettysburg, Pa.
July 7-11. German Protestant Kirchentag, Leiprig.
July 7-14. General Alliance of Unitarian and other Liberal Christian Women National Leadership Training Conference, Silver Bay, N. Y.
July 8-Aug. 18. Congregational Christian Work Camp, Fort Berthold, N. D.
July 9-11. National Conference of Methodist Men, Purdue University, West Lafayette, Ind.
July 10-14. European Sunday School Convention (World Council of Christian Education), Wuppertal, Germany.
July 10-17. Christian Ashram (National Council of Churches Joint Department of Evangelism), Bridgewater, Va.
July 10-18. Reorganized Church of Jesus Christ of Latter Day Saints Reunions, Onset, Mass.; Sandford, Mich.
July 11-16. N.C.C. Broadcasting and Film Commission Religious Television Workshop, Ames, Iowa.
July 11-16. 43rd International Christian Endeavor Convention, Columbus, Ohio.
July 12-16. American Guild of Organists 22nd Biennial Convention, Minneapolis and St. Paul, Minn.
July 12-17. N.C.C. Division of Christian Life and Work Institute on Racial and Cultural Relations, Los Angeles.
July 12-22. Princeton Theological Seminary Institute of Theology, Princeton, N. J.
July 12-31. Greater Boston Ecumenical Institute (four seminaries cooperating), Boston University School of Theology, Boston.
July 12-23. Union Theological Seminary Conference for Ministers and Religious Leaders, New York city.
July 14-21. American Baptist Convention Christian Education Workers Conference, Green Lake, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, JUNE 30, 1954 NUMBER 26

EDITORIAL

TOO MANY Americans asked "What are they after now?" when the word was published that Churchill and Eden were coming to the United States. The question reflected disillusion with the past when what was needed was hard thinking to avoid an even more disillusioning future. The failure of the Geneva conference, from our point of view, was apparently complete. No agreement had been reached on Korea, so that unhappy land will continue as a divided country, economically and politically unviable, each of its parts dependent on the powers that fought there to a stalemate. No agreement had been possible on Indo-China. As the conference ended, the only question remaining was whether the communists would take part or all of the French colony. The prospect that the communist bloc would be satisfied with a smaller portion went glimmering when the Laniel government fell, to be succeeded by that of Mendes-France. The astonishing size of the vote which swept Mendes-France into power on a peace-at-any-price platform was very significant. It informed the communist powers that they could write their own ticket in southeast Asia. It told the United States and Great Britain that the chances for French ratification of the European Defense Community treaty had virtually vanished. Worse than that, it reminded the English-speaking world that in the past France found reasons for fateful alliances, some open and others secret, with Russia, and warned that this might happen again. With all this and more in the bleak post-Geneva picture, it was high time for the leaders of what has been called the "great alliance" to meet to patch up their own strained relations and see what can be salvaged from the wreckage.

'Operation Salvage' Opens In Talks with British

Contrasting Actions on Segregation Verdict

RECENTLY two church groups meeting at the same time in neighboring southern states considered their Christian duty in relation to the Supreme Court ruling against segregation in public schools. In North Carolina the executive council of the Episcopal diocese adopted a resolution urging members of the church to accept the high court's decision "in the Christian spirit of the brotherhood of man." The council urged Episcopalians to work with school authorities, parents, pupils and the public "to effect an orderly transition to an integrated public school system in the diocese of North Carolina." This was forthright, clear guidance from a group of churchmen who had been entrusted with responsibility for the spiritual welfare of the church and who were trying to discharge that responsibility. What kind of help did the South Georgia Methodist conference give members of that church at its annual meeting at St. Simons island in that state? It suggested that Methodists "seek God's will in the whole matter," but did not venture to say what the results of its own seeking had been. It reported to people who had not known it that there are "wide differences of opinion as to how and in what spirit" to approach the issue of segregation. "We confess that we do not have all the answers to the problem and we shall have to widen the answers as we go along. The important thing is that we start out in the right spirit —in the spirit of quiet—and that we seek above all things to gauge our actions by the will of God." That was all, except that Bishop Arthur J. Moore appointed an eight-man committee to "point the way" for Methodists on the problem. Which of these two actions would you say gave the greater help to the Christian church member who is face to face with the necessity to make up his own mind on this great issue of conscience and citizenship?

Episcopal General Convention Transferred to Honolulu

FOLLOWING his announcement that the 1955 General Convention of the Protestant Episcopal Church would not be held in Houston, Bishop Henry Knox Sherrill has chosen to take the meeting to Honolulu. The distances and costs involved in the new arrangement will require a new kind of convention. Visitors will be fewer, the extra added attractions which usually accompany the main feature will be eliminated. Travel arrangements will be slightly more involved, and officials will probably have to work out some kind of expense-sharing scheme. Bishop Sherrill, however, is sure that the move to hold a first General Convention in an overseas missionary district is worth the extra effort. There is imagination in this dramatic change of base. We need not overemphasize the missionary aspects of this trip to a well established church in Hawaii's fair and pleasant land. But what cannot possibly be overemphasized is the moral witness in this geographic shift. In Houston racial segregation and discrimination would have embarrassed and shamed the convention. The diocese of Texas should not be blamed for this, but the fact is that the best they could promise was "special arrangements" which would have lasted only for the week the General Convention was in town. Taking the meeting from Houston was a strong,

negative verdict. Where the baptized imagination has entered the situation is in now adding to this implied protest the positive approval of the island society which has integrated so many races so successfully. In Hawaii many peoples live in fine mutuality, and a man's self counts for more than a man's skin. The decision to move the convention was partly, at least, a sequel to the Supreme Court's ruling on segregation in public schools. As is so often the case among the churches, Christian action tagged along just behind the judicial conscience. But now a church has stepped out to a spot just ahead of the rest of the world, where by the witness of fresh action it points toward new directions and next steps.

Bishops Cooperate to Stop Undermining of Sunday

IN INDIANAPOLIS Catholic and Protestant bishops have joined an effort to close supermarkets on Sundays. Roman Catholic Archbishop Paul C. Schulte joined with Episcopal Bishop Richard A. Kirchhoffer and Methodist Bishop Richard C. Raines in an appeal to the members of their churches not to patronize stores which violate Sunday closing laws. This is an unusual but entirely commendable instance of cooperation between leaders of religious groups. Archbishop Schulte said he could see "no reason for the great number of food stores and other commercial establishments staying open on Sunday." He urged Catholics strongly to support the move to close stores and said: "The law of God requires it. The interest of employees and their families requires it. Only the greed of a very few owners and the indifference of the vast mass of Christians hinders it." Bishop Kirchhoffer said: "When the people of any community cease to recognize one day of the week as holy —for rest, for recreation, for worship—then the eventual tendency will be to fail to recognize all days as holy." Bishop Raines appealed "to my fellow Christians to support the effort of the churches to stop Sunday shopping." The action of the bishops gave sanction to a community movement which is known as the "Interfaith Committee for Community Welfare." Leaflets urging the closing of supermarkets were distributed in 500 Protestant and Roman Catholic churches on a recent Sunday. It is to be hoped that the example set by the churches of Indianapolis will be followed in many other communities. Interfaith cooperation on social and moral questions is sanctioned by papal encyclicals and by Protestant doctrine and practice. We should see more of it.

Finds Liquor a Necessity For Nation's Defense

ACCORDING to the *Philadelphia Daily News* the tendency of Americans to think of "heavy industry, the manufacture of guns, weapons, tanks, planes and similar necessities" when they discuss what is required for national defense is all wrong. It leaves out, says an editorial in the Philadelphia paper, one of the "most important industries" in the whole defense program. And what is that overlooked industry? "The liquor plants." Without liquor plants the nation would be wide open to its enemies, and the "prohibition fanatics" against whom the editor warns are accordingly as dangerous as the communists. In fact, it is only a short step from the Philadelphia argument to the deduction that those who oppose expansion of the liquor industry are working for the communists. "The legitimate liquor manufacturers," says the *News,* "actually are in the front line of defense." Their products "play major roles in the success of American arms from the polar regions to the tropics. In peacetime, this industry . . . holds a top spot in helping to maintain the prosperity and soundness of the national economy. In wartime, it is an absolute necessity, a segment of the defense machine without which defeat could be possible." And the editorial, after blasting dry "zealots," winds up by declaring: "The liquor industry is a vital cog in the national defense machine and it should be encouraged to expand." One night recently, just about a mile over back of a Century editor's home, a party of college students who had been doing their bit to encourage expansion of this "vital" industry rammed a truck at an intersection whose stop signs had ceased to mean anything to them. Result: one dead college girl, one college boy out of jail under heavy bond, eight college boys sent home on long suspensions, one college fraternity chapter closed down. If incidents of this sort didn't stick in the mind so tenaciously, pleas for expansion of the liquor industry might not sound so ghoulish.

A Stillness Along The Potomac

THE McARMY hearings are over. Or aren't they? Not to quote Irving Berlin too closely, "The song is ended, but the discord lingers on." It will continue to linger, and perhaps to produce new variations on the discordant theme, for a long time to come. Most Americans are coming back to the realities of a world hurtling toward disaster in much the frame of mind of an awakening sleepwalker. What has been happening during the 36 days they have been glued to their television sets? Along with that goes the other inevitable question: What did the 36 days of hearings prove? Rep. Charles E. Potter, the Republican member of the hearings committee who lost both legs in World War II, startled a nation expecting a partisan report by stating, as the final gavel fell, that each side had proved its case against the other and that the testimony from both sides had been "saturated" with statements that were "not truthful" and might be legal perjury. One thing the hearings certainly established, and this was that the subcommittee of the Senate committee on permanent investigations has been only a front for the operations of its chairman, Senator McCarthy. Evidence provided by Senator McCarthy himself showed that, in its past, the committee has been McCarthy, or at the most McCarthy and his counsel, Roy Cohn. Other members of the committee have not even had access to the committee's own documents and files. At the moment, we doubt that the hearings have changed many minds. We note that in the two Chicago papers which are running a poll of their readers, a majority voting in the pro-McCarthy *Tribune* say they believe McCarthy proved his case and a majority in the anti-McCarthy *Sun-Times* say they believe the army proved its case. We would expect the same results across the nation. But in the long run we fear that a widespread effect will prove to be lessening

respect for and confidence in the national government. "The hearing," says the *Detroit News* in a judgment we anticipate will grow more general, "has been what can only be described as a fascinating bore, with overtones of the strange and evil." Not McCarthy, not the army, but the whole government and all of us Americans will suffer from that.

More Church Union In India?

AFTER a quarter century of negotiations, a plan for uniting five denominations in northern India and Pakistan has been completed by the joint committee and sent to the governing bodies of the communions. It is based on the plan followed in forming the Church of South India, which united in 1947, and if it results in union the success of the Church of South India will be largely responsible. The principal difference between what happened in the south and what is proposed in the north is that the northern church is planned to include Methodists. The Methodist Church in Southern Asia and the British and Australian missionary societies are to unite, according to the plan, with the Baptist church, the Church of India, Pakistan, Burma and Ceylon (Anglican), and the United Church of Northern India—a former union. The name of the proposed new body has not been agreed on yet, and many other details are left for later decision. Ministers of the respective bodies are accepted as exercising a valid ministry, but new ministers of the united church are to be ordained in the manner which characterizes Anglicanism. Thus the church will become episcopal in this sense in a generation, as will the Church of South India. Boundaries of dioceses and methods of supporting bishops in the proposed church are still to be worked out. The ruling body of the union church will be a synod, which will meet every three years. Each diocese will have a diocesan council. The new church constitution says: "A large and increasing part [of the ministry] will be undertaken by men and women who, while following their ordinary calling in life, also engage in the work of the church." This development in India provides one more illustration of the fact that the ecumenical movement, which got its start in the Edinburgh missionary conference of 1910, must continue to look to the churches abroad for the inspiration of a pioneering example in Christian union.

Are 'Iron Curtain' Churches The Only Sinners?

AN ARTICLE in the June 2 issue of the *Lutheran*, the well edited weekly of the United Lutheran Church, deals with "Communism and God's Word." Though unsigned, an editorial note states that it is written by "a widely known churchman who is well acquainted with the church life of eastern Europe." The article's subtitle charges that "churches behind the iron curtain conform to the Soviet propaganda line in their statements on political issues." In the main body of its text it points out how the resolutions adopted by churches in the iron curtain countries invariably "reflect exactly the Soviet point of view" when they deal with international affairs. These churches are chided for holding that what they say on such political issues is "the word of God." They are also chided for their silence on slave labor, concentration camps, torture, slavery or legal insecurity. "Is this," the article asks, "also based on the word of God?" All of which is well worth pointing out and asking. But before churches in the West indulge in too much self-righteousness, it is in order to ask how many of *their* declarations on international issues fail to conform with the policies of their governments? They have much greater freedom than have the churches in communist countries, but how often is a Western church found in important disagreement with the political heads of the state in which it exists? It happens sometimes, but usually on marginal issues. Recently we have received a number of letters from Canada commenting unfavorably on the contrast between the readiness of the United Church of Canada to call for admission of Communist China to the United Nations and the laggard course of U.S.A. churches on the same issue. Does this do much more than reflect the difference in attitude on this issue between the Canadian and United States governments? Illustrations could be multiplied. Certainly the "iron curtain" churches behave as the writer in the *Lutheran* says they do. But don't we all?

J. Henry Carpenter Dead at 61

A FAMILIAR NAME will appear no more signed to news in the pages of The Christian Century. On June 16 J. Henry Carpenter died in his Brooklyn home. He was only 61. Many in the church world knew Dr. Carpenter as the indefatigable executive secretary of the Brooklyn division of the Protestant Council of the City of New York. Others knew him as a champion of Christian unity, especially in support of E. Stanley Jones. Still others knew him as a devoted aid to Toyohiko Kagawa. By his efforts thousands of dollars were raised and sent to the Japanese evangelist. Far beyond church circles he was known as a dedicated worker in the cooperative movement. But our readers knew him best as the staff correspondent who covered New York for this paper—a post which he had held since 1939. In all that time he missed getting his copy in on time just once, when one of his first heart attacks interfered, and then he phoned from New York to explain and apologize. A great many people are going to miss "J. Henry" badly —none more than the editors of The Christian Century. ¶In a special report prepared for UNESCO, released by the United Nations, W. A. Visser 't Hooft, general secretary of the World Council of Churches, states that while there is still not much crossing of racial lines in the membership of American Protestant churches, the number of interracial congregations is increasing. Six years ago a survey showed only 4.8 per cent of local congregations with more than one race in their membership. Today 10 per cent are interracial. Of 14 million Negroes in the U.S., 8.3 million are church members and 8 million are Protestants. ¶The effort of Rep. Donald L. Jackson to win the Democratic as well as the Republican nomination in California's 16th congressional district, as he has in the past, ended in failure. Rev. S. Mark Hogue of the Westwood Hills, Los Angeles, Congregational Church, beat him for the Demo-

cratic nomination by a 3-to-1 margin. Congressman Jackson is the man who used his congressional immunity to tell the House of Representatives that Methodist Bishop Oxnam "serves God on Sunday and the Communist front for the rest of the week." ¶Dr. C. J. Carothers, noted British psychiatrist and authority on African tribal life, says that the reason so many Kikuyu Christians have joined the Mau Mau terrorists in Kenya is that they have been convinced by the lives of white settlers that they do not believe in the Christian principles to which they nominally subscribe. ¶The Tennessee Medical Association has admitted its first Negro members. This automatically makes them members of the American Medical Association. Both the Negro physicians were graduates of Meharry Medical College. ¶The U.S. department of commerce has ruled that gift packages to any foreign country other than Communist China and North Korea no longer require export licenses if their value is under $50. ¶Something new in commencement season festivities was reported when the faculty of Harvard met in Sanders theater to honor the university's governing authorities for the courage they have shown in dealing with current issues of academic freedom.

Blueprint for Discord

A DELIBERATE ATTEMPT is being made to deceive the American people as to the nature of the coming Evanston assembly of the World Council of Churches and to wreck that gathering. The assembly cannot be wrecked, and we do not believe that many Americans can be fooled. The wrecking crew operates under the name of the American Council of Christian Churches or the International Council of Christian Churches. But these imposing names, and the mixed bag of trouble-breeders who operate under them, are really only a front for one man—Carl McIntire, who formed both, who runs both and who milks both for the last possible line of personal publicity.

By this time too many Americans know too much about McIntire and his "fronts" to be taken in. If they have read Ralph Lord Roy's *Apostles of Discord* (Beacon Press, 1953) they know his record and exactly how he operates. As the delegates gather for the Evanston assembly, however, McIntire announces that he intends to make one more effort to destroy the ecumenical movement. The reckless weekly which he edits, the *Christian Beacon,* gives a blueprint of this campaign of defamation and disruption in its May 20 issue.

I

When the World Council held its organizing session in Amsterdam six years ago, McIntire tried to confuse press and public by staging a rival meeting in the same Dutch city. He announced an organizing session for his own International Council of Christian Churches, with a thousand conservative church leaders invited. The McIntire rump meeting was a flop. Donald Grey Barnhouse, editor of *Eternity* and Philadelphia's best known fundamentalist, called it "a side show that finished in fiasco." An editor of The Christian Century, who was present, reported that only 38 "delegates" were present when the I.C.C.C. was formed, of whom 26 came from the United States. (See the Century for September 1, 1948, p. 895.)

McIntire will make another effort to score with the same confusing tactics again this summer. He has announced that another "plenary congress" of his International Council will be held from August 3 to 12. (Evanston opens on August 15.) He could not find a place to hold this congress in Evanston, so it is to meet in his own Faith Theological Seminary in a Philadelphia suburb. Every possible means is being employed to drum up an attendance that will wipe out memories of the handful at Amsterdam, and with all the loose-end "apostles of discord" in this country to draw from, there may be a sizable turnout. The main business of the Philadelphia meeting—in fact, about the only business—will be to feed the newspapers resolutions denouncing the World Council of Churches.

But the main effort of McIntire this year will not be promotion of the Philadelphia gathering. He knows that will not be able even to pretend to rival the assembly of the World Council at Evanston with its official delegates from 161 churches in 48 nations. So his principal interest will not be to build up the Philadelphia session but to tear down that at Evanston. And the line he has adopted to hoodwink the American public is that the World Council, by permitting delegates from the non-Roman churches in Czechoslovakia and Hungary to come to Evanston, has sold out to communism and Russia. "Communism," declares McIntire's *Beacon,* "determines World Council policy."

II

It looked for a time as though the American Legion might be roped in on this attempt to fasten a Red label on the Evanston assembly. But after the Cook county, Illinois, council had adopted the sort of resolution demanding exclusion of delegates from iron curtain countries which the McIntire guerrillas sought, the Chicago newspapers, including the belligerently anticommunist *Chicago Tribune,* rebuked the Legion for allowing itself to be used to push McIntire's game. And the national Legion body escaped from the snare which had been baited for it by adopting a resolution which simply asked that in admitting delegates for the Evanston sessions the provisions of the law be observed. The World Council, of course, has never asked for anything else.

Responsible fundamentalists are having no part in this attempt to smear and cripple the World Council. Such a body, for example, as the National Association of Evangelicals does not support the World Council, and sometimes expresses fears that it may be headed toward formation of a "superchurch." But it will have no part in the McIntire assault—and consequently is violently attacked by McIntire. The Southern Baptists, conservative ministers such as Harold J. Ockenga, Paul S. Rees and J. Elwin Wright, such a conservative but ecumenically minded evangelist as Billy Graham—all will have nothing to do with the McIntire hate campaigns, and as a result are subjected to the same vituperation.

Without any backing from responsible fundamentalist quarters, how does McIntire hope to fool the American

people into a belief that the Evanston assembly is a communist-run affair? The blueprint for his campaign, as printed in the *Beacon,* outlines six moves. First, ministers are called on to preach sermons declaring that "communist agents are to be admitted to this country to carry on the most subtle and direct communist propaganda through the churches." Professor Josef Hromadka of Prague is especially pointed out for attack as "a communist agent [who] will present and represent the communist interests on the platform of the World Council of Churches."

Second, local rallies are called for at which anti-World Council resolutions should be adopted and given to the local press. Third, "radio gospel preachers" should go to town on "the coming of the communist clergy." Fourth, a letter-writing campaign to the local press must be worked up. Fifth, advertisements prepared by the *Beacon*—which means McIntire—should be inserted in local papers attacking the World Council. These to be paid for from funds raised by "Sunday school classes or individual laymen." (McIntire is a past master at raising large sums from suspicious and uninformed laymen.)

Finally, at every point on the American portion of the delegates' journey from iron curtain countries to Evanston, they should be confronted by demonstrations worked up by "God-fearing preachers, patriotic Americans, loyal citizens." The *Beacon* even writes the slogans to be displayed in these demonstrations, just as in communist countries the slogans at demonstrations are supplied in advance from headquarters. "In community after community" McIntire foresees crowds carrying placards: "Marx is not Christ"; "Keep Communists Out of the U.S.A."; "Dulles Appeases Communism"; "Oxnam Works with Communists"; "Let the World Council Meet in Moscow"; "Does Your Church Support Red Hromadka?"; "Are You in the World Council? Are You Helping Communism?"

III

It will not be as easy for McIntire as it once was to deceive the press on the importance of any resolutions his Philadelphia meeting may issue or on the significance of any hullabaloo his prefabricated "demonstrations"—if any come off—stir up. Newspaper editors by and large now know that the claims of the A.C.C.C. and the I.C.C.C. regarding membership and support are wildly exaggerated. But there are editors whose conception of news sticks at the dogfight level, and if their papers go on printing McIntire's attacks on the World Council in the hope of the headlines that can be made by stirring up a church fight, they may help him to confuse and deceive a good many earnest American church members. Likewise, if editors put out releases from "the American Council of Christian Churches which claims 1,500,000 members," without noting that the claim is at least ten times larger than the truth, they will play into the hands of this disrupter.

By this time the secular press should be familiar with the line McIntire uses when he's after free space. So should the radio chains, which in the past have fallen for this line to spread attacks on the humanitarian work of the "One Great Hour of Sharing" and on Brotherhood Week. This line asserts that the American and International councils are the conservative counterparts to the "modernist" National and World councils, and that they deserve equal space or equal time in the sacred name of fair play. The plea is spurious. Neither of McIntire's councils represents the conservative or the fundamentalist churches. The important churches of that nature have repudiated McIntire over and over again. If there is any American body with a legitimate claim to speak for the theologically conservative churches it is the National Association of Evangelicals, although there are as many conservatives, or more, in churches affiliated with the National Council as with the N.A.E. And of course the World Council is not modernist. One glance at its list of member churches is enough to nail that lie.

The kind of attack on the Evanston assembly which McIntire and his *Beacon* are cooking up will not trouble that ecumenical gathering. This council of nearly all the principal non-Roman churches in Christendom is beyond the reach of such a scurrilous fomenter of discord as, ever since his expulsion from the Presbyterian, U.S.A., ministry, McIntire has proved himself to be. But an attack of this sort, with its wild scattering about of baseless and deliberately deceptive charges, just possibly might produce religious discord and tumult in some American communities and cast discredit abroad on American churches. And if the American press allows itself to be used as an accomplice in a religious confidence game of this kind, it may succeed in contributing to the confusion, the groundless fears and the misdirection of a portion of the American public.

Lutheran Reunion—Another Step

[EDITORIAL CORRESPONDENCE]

Minneapolis, June 14.

THE INEVITABLE, when it happened, was a real surprise. For the best part of two days delegates to the Evangelical Lutheran convention in Minneapolis debated church union. Before them was the proposal to merge their organization with its more than 900,000 members into a new Lutheran church to be made up of the present E.L.C., the American Lutheran Church, the Lutheran Free Church and the United Evangelical Lutheran Church. It was not a new proposal; negotiations between the four groups began in 1950. But the decisions called for here were so crucial to the whole project that much previous discussion was hauled out for one more go-around before the vote.

Even so, there should have been no doubt of the outcome. The trend has been plain since 1952, when all four churches adopted a statement of doctrinal agreement. That standard roadblock in the Ecumenical Way had been smoothly cleared, and now the joint committee's plan of organization was up for approval. The retiring president of the E.L.C., J. A. Aasgaard, reiterated his favorable convictions. Then the convention elected as his successor Fredrik A. Schiotz, most of whose ministry has been in the service of intersynodical agencies. His union sympathies are vigorous and well known. The retiring president of the denomination's Luther Seminary (in St. Paul), T. F.

Gullixson, argued persuasively for the merger. And to succeed him at the seminary the convention elected Alvin Rogness, pastor in Sioux Falls, South Dakota, an enthusiastic member of the joint union committee.

I

All the currents were running one way. And then when the question came up for actual debate, they weren't. As speaker after speaker urged caution and delay, the conclusion seemed not nearly so foregone. Enthusiasts for union might well have marveled at the considerations now trotted out as sufficient cause for postponing the merger of churches already united in doctrine. Some were obviously serious considerations. For others, the foot-draggers had dug very deep.

The E.L.C. has not affiliated with the National Council of Churches nor with the World Council of Churches. Two of the other churches involved in the merger are presently members of the great councils. Some of the Lutherans at Minneapolis were afraid that union would inevitably involve them in the national and world organizations. It came as a shock to hear responsible leaders of a great and solid denomination declaring their separateness and fighting for their isolation from the movements toward Christian cohesion. There was a weird reverse "time-machine" effect in Pastor Ofstedal's invoking of Luther's adamant "We are of a different spirit." One wondered whether other Lutherans at Marburg heard their prophet the way visiting Bishop Berggrav of Norway must have heard some of the protests at Minneapolis.

Actually, so far as the World Council issue goes, the proposal is to delay the new church's decision until five years after the merger. Since the union itself can hardly be consummated for another five years this would give time for World Council policies to become plain. It is not without future significance, moreover, that at the 1948 conference of the E.L.C. it was Dr. Schiotz who urged affiliation with the World Council. He told the press that he would "betray his heritage" if he did not support the merger.

A second worry often voiced was that merger might threaten some of the E.L.C.'s colleges. This denomination is tender and touchy at that point. It is convinced of the importance of these institutions and is remarkably generous with them. Administrators of many other alleged church colleges will be powerfully moved by the millennial prospect of a major denomination allocating $1,086,000 of its $4,300,000 annual budget to Christian education. Even a fumbling mathematician cannot make that much less than 30 per cent of the total budget! Now the fear was that as the new, larger church looked around it might judge some of these cherished institutions to be of less strategic value than others now foreign to those present. What if some of their own dear campuses were judged expendable? These possibilities were labeled "retrenchment in education" and the labelers were eloquently against it.

Then there was the issue of the German-American Lutherans of the A.L.C. and their alleged beer-appreciation. Some E.L.C. Norwegian-American followers of the hearty Martin looked at this askance and some hard words were spoken until a leader rose and commented that the only difference between many of the A.L.C. and many of the E.L.C. on the beer question was which brand they drank! As far as the serious alcohol problem goes, said he, it is ridiculous to try to describe it denominationally; it is an issue for all the churches.

The pained voice of a troubled Lutheran pietism was heard again protesting union with a sister denomination in one of whose colleges Saturday night dances are permitted. Over and over again it was plain that the objectors were marshaling arguments principally aimed at retaining control of their institutions. They would settle for federation. Unity in faith and in formula they were for. But union *with the transfer of property*—this was the sore point. Meanwhile, up in Thief River Falls, Minnesota, the Lutheran Free Church in annual conference was agonizing over the same problem of providing "a means whereby our congregations may participate in the blessings of the wider fellowship of the merged church, and at the same time maintain in some degree their present fellowship centering about Augsburg College and Theological Seminary." (Later: They voted to "receive for consideration" the plan as proposed, with slight modifications.)

It was good at last to hear from an elderly lay delegate who, as the sequel proved, had learned more of the mind of the church on his farm than some of its ministers had learned in their seminaries. The clergymen who spoke in opposition to the plan were very vocal. The clergymen who spoke in its defense were guarded and politic. But this layman spoke bluntly of his fellows' yearning. He was eager to get together with other Christians. He was sharp with "all this quibbling." Surely Lutheran union was the barest beginning. Turning off his hearing aid so he couldn't hear the timekeeper's gavel, he pushed on to declare that the time was at hand when the Evangelical Lutherans should get together with others than Lutherans. And then came a remarkably sophisticated judgment in the history of ideas: As far as he could tell from the farm there are "big Reformed people" today who like Luther and know and follow him better than some Lutherans.

II

After four working sessions given to the discussion, late one steamy afternoon someone suggested that the vote be taken. Immediately it developed that in spite of all the fervor and fury, there had been no fight. Almost unanimously and within a very few minutes the delegates pushed through the resolutions which will prepare for the final action in 1956. There is hope and satisfaction in that. And yet, for those sensitive to the personal intimacy between this church and its members, this satisfaction is not untinctured with regret.

The convention of the E.L.C. as presently constituted is as close to town-meeting democracy as a denomination its size could contrive. From the 2,750 congregations almost that number of delegates were assembled, each delegate at his own expense. All parishes and even most families in the church must be pretty directly related to its top planning and direction. This is *their* church. They speak not just as representatives, but for themselves. Such direct democracy will not be possible in the representative democracy of the proposed new church. Where 2,500 delegates now plan for 900,000, a thousand will be asked to legislate for the 1,800,000 in the new setup. Boards and

committees will be farther from the congregations, and reports and recommendations will be more given to the conventions than come from them.

Even so, it is plain that all that is so right and good about the present E.L.C. is too dearly bought. Continued separateness would only breed suspicion and arrogance.

III

That the E.L.C.'s present governmental practice is impressive was certified when Bishop Berggrav rose to bring fraternal greetings from the Church of Norway and from the royal family. The former primate of Norway has not always been speechless with admiration for the churches in America. (See his "Why Europeans Fear America," The Christian Century, September 16, 1953.) But on the basis of his experience in Minneapolis he was eager to say good things for this and other American churches. He is sure now that there is more vigor, strength and hope in the church in the U.S.A. than in the Norwegian church. He was obviously impressed by the town-hall democracy of the deliberations, confessing that before they began he was unhappy that the electioneering and the possible bad feelings engendered by it should be scheduled for the sanctuary of the cathedral-like Central Lutheran Church. But in his most critical listening he claimed not to have heard a word or inflection that was out of place before the altar. Even the transaction of business in the church did not offend the distinguished visitor, from which he inferred that he was getting "more and more radical." This particular president of the World Council was certainly thinking beyond the Twin Cities when he reflected that there are traditions and then there are traditions. "Some *must* be respected; others only get in the way."

There was no "Letter to Lutherans" to agitate either church or world. A convention brochure observed that "Lutherans generally, while active as citizens, do not as a church tend to speak on specific debatable issues of a political or economic nature unless God is blasphemed, man degraded, the existence and operation of the church threatened, or a clear principle of Scripture definitely involved."

Minneapolis was hot, but the Scandinavian-Americans had coffee boiling all over the church house. In neighborly affection they sat together and made their important decisions. This is a warm church that will add a radiance to some future great reunion. THEODORE A. GILL.

Air Raid Siren

SCYTHE of sound
Swings over our heads:
One, two,
And the third time "go."
Blade of blare
May strike and mow
Hopes, dreads,
Low to the ground.
One, two—
Towers and walls.
Yes, no—
As the coin falls.

EDITH LOVEJOY PIERCE.

Variations on a Theme

EDITOR THE CHRISTIAN CENTURY:

SIR: At a concert a few months ago a tricky Brahms piece was being played by the performer, "Variations on a Theme by Haydn." I could not help wondering what the original theme was and how much of what was being rendered was Hadyn and how much was variations. Then I lost consciousness and began to meditate on how many variations on themes there have been which leave the hearers or readers or watchers helplessly wondering what the original could possibly have been.

There was the dear little girl on our street, for instance, aged nine, a lovely child as long as she kept five feet away from a piano. She had been practicing with a frantic earnestness a piece entitled "Nearer my God to Thee, with Variations." I would never have guessed the title if I had not asked about it. It sounded as if the original had been the anvil chorus from *Il Trovatore*.

Hollywood is adept at variations. They buy a story and one man's guess is as good as another's on what the story used to be before it was "variated." Someone said that in the filming of Jules Verne's *Twenty Thousand Leagues under the Sea,* it suffered a sea change and came out a typical Boy Meets Girl story. The girl must have been a mermaid!

John A. Michener has recorded an impressive example of variations, in discussing Japanese plays in an article in *Holiday.*

> I once boned up on a play whose synopsis read, "Two men meet in a lonely gorge and are about to kill one another when from a distance a strange man cries, 'Wait a minute,' and tells them how foolish they are to fight." I went to the play but it wasn't a lonely gorge, it was a luxurious place. It wasn't two lonely men, it was three bullies, each with eight retainers. They weren't stopped by a man; it was a woman. She didn't preach peace; she killed eighteen servants. I went back to the synopsis and read in fine print, "Sometimes local companies adapt this play to their own actors."

In the history of Christianity those words have a terrible pertinence, "Sometimes local companies adapt the play to their own actors."

How many variations there have been on the theme, "And he made from one every nation of men to live on all the face of the earth"! Variations so great that there is no trace of the original left. Who could ever have imagined, from looking at human slavery as practiced by Christian people, what the original might have been? And what fantastic variations there have been, and are, on the text, "Blessed are the peacemakers." Variations all the way from battle axes to block busters, and a wonderful new set of variations composed of hydrogen and cobalt!

Another "original theme" has been hedged about with all kinds of variations: "Come unto me, all ye that labor and are heavy laden." The variations have drowned out the original. Among many companies of Christians, the original invitation has been changed into: "Keep out of this church unless you can qualify on all kinds of tests that would have been a baffling mystery to Jesus."

Can anyone recall the original tune?

Yours,

SIMEON STYLITES.

Policy Crisis in Catholic Colombia

By M. Searle Bates

THE CONSTITUENT ASSEMBLY of Colombia is now on call. Before it are official proposals for two revisions of the constitution, gravely affecting the rights and liberties of the Colombian people and the reputation, even the character, of the imperious Catholic system in that country.

The first of these proposals would confine non-Catholic worship and activity to church buildings, and would refuse sanction to assembly in the open, in homes or in other buildings, as well as to the use of the printing press or radio for presentation of non-Catholic religion. Protestant faith is grudgingly permitted to exist in quiet seclusion. Says the draft prepared by the government's commission on constitutional studies: "Religious acts and proselytizing activities of non-Catholic religions, which are not contrary to Christian morals or the law, shall be permitted within churches and places of worship" (Title III, Art. 18, par. 2).

Control of Education

The second proposal, reasserting Roman Catholic dominance of public education, permits non-Catholic education for non-Catholic groups only, insisting upon Catholic education for Catholic children in any and all schools. These terms "Catholic" and "non-Catholic" are perversely loaded in a land where, the Roman Catholic officials assert, 99.5 per cent of the people are Catholic, and where indeed a baptismal certificate is practically necessary as a birth certificate, while it is difficult to secure legal recognition of any marriage other than one celebrated by a priest. The numerical claim is flimsy, for hardly 20 per cent of Colombians are practicing Catholics. But the intent to dig a rough and narrow ditch for non-Catholic schools is all too evident.

The current draft runs like this: "Official education shall be organized and directed in accordance with the teachings of the Roman Catholic religion. However, private educational institutions, dedicated exclusively to persons belonging to religions different from the Catholic religion, shall be permitted. In nonofficial educational institutions where Catholic children attend, the latter shall be educated in accordance with the dogmas of the Catholic Church" (Title III, Art. 19).

What is the present constitutional position on religion? Marvelous to say, it was established in 1886, as a settlement by Conservatives and moderates, to protect and restore the church following a period of harsh anticlerical attacks. That constitutional aid for the Roman Catholic system, buttressed by the concordat of 1887-88, which has the quasi-constitutional status familiar in Catholic tradition, is what the hierarchy and its Conservative agents now want to intensify. The constitution of today, embodying amendments in the "codification of 1945," provides for freedom of instruction, subject to state inspection with reference to the purpose of schools and the welfare of the pupils; and for freedom of the press in time of peace, subject to responsibility for social order and public peace (Arts. 41,42). Liberty of conscience and protection of religious opinion are secured (Art. 53), with guarantee of "the liberty of all cults not contrary to Christian morals or law." A clause declaring "the reciprocal deference and mutual respect" basic to the relations of the state and the Roman Catholic Church points to the concordat and similar agreements. (For the constitutional texts, with valuable introductions, see W. M. Gibson, *The Constitutions of Colombia,* Duke University Press, 1948.)

Not Anticlerical

These present provisions require close attention, not only for comparison with the immediate proposals for revision, but because many Catholics find them satisfactory and wish to maintain them, using the "principle of 1886" as a rallying cry for moderation and justice. The articles concerned are certainly far from anticlericalism on the one side and from complete provision for equal liberties to all on the other side. Yet they do not suit the bishops and those Conservatives who insist upon arrogant privilege, drastic discrimination against Protestants, and the crude use of state power for the supposed advantage of the church.

A new "Missions Agreement" between the Colombian government and the Vatican began, in January 1953, to implement a portion of the concordat which had lain dormant. All education, public and private, in the "mission territories," which comprise three-fourths of the area of Colombia, was entrusted, with large annual subsidies, to the Roman Catholic Church. The church was also promised "special protection" for its work in general. Soon followed a series of circulars to provincial governors and other local officials, ordering non-Catholic pastors and missionaries to cease work in the "mission territories." The circulars also seek to bar all Protestant activity, whether by pastors or by laymen, outside churches and chapels. It is these last orders which are now drafted in constitutional form, with open encouragement by the Archbishop of Bogotá, Cardinal Luque.

Reign of Violence

The practice of the police and other local officers, as might be expected in a country where prejudice and ignorance have long been cultivated by the dominant church, is far worse than the decorous language of constitutions. One witness among many is Governor Castillo of Chocó department, who issued on April 1, 1954, his Resolution No. 24, beginning with the following derogations of constitutional liberties: "From this date . . . Protestant pastors are prohibited from celebrating religious services except in church buildings, from public distribution of literature favoring any religion distinct from the Catholic, and in general from any proselytism or public worship of their sect. This prohibition includes the obligation of Protestant pastors not to open the doors of their chapels when they are celebrating any religious services of their sect."

Such orders have been issued under the present constitution, which they contradict, and are accompanied by the lengthening stream of incitements and abusive acts in which bishops, priests, police, soldiers and local officials share. Interruption of church services, closing of schools, invasion of private homes to stop worship and to seize Bibles, are now attributed by the activists to the new orders, even in many localities demonstrably not in the "mission territories." The coarse and cruel violence of the bishops and priests would bring unbearable distress to humane and brotherly Catholics of northwestern Europe and America.

No 'Human Rights' at Home

There is no need here and now to recount the hard experience of Colombian Protestants in recent years. The jurists' formulas must be read while recalling the death under persecution of 53 Protestants in six years, destruction by arson and explosion of 43 churches and chapels, closing of 116 schools, destruction and damage of hundreds of humble homes. That is the April 1954 summation by the executive committee of the Evangelical Confederation of Colombia (CEDEC).

Colombia joined in the Commission on Human Rights and in the General Assembly of the United Nations to draft and to adopt the Universal Declaration of Human Rights, with statements of religious liberty and of related general liberties much more adequate than those of the present Colombian constitution. Now come the new proposals, grievously worse than the present forms. What is their relation to the Universal Declaration? Can Colombia pretend to be enlightened on the universal plane while turning her back on moderation and justice in the domestic system? And all this is in the realm of principle, ambiguously related to practice.

If the United Nations and its commissions are distant and forgotten, surely there must be some public men, Conservative or even episcopal, who remember a major event at Bogotá. There, in 1948, under Colombian leadership, was held the Ninth International Conference of American States. Its final act included the "American Declaration of the Rights and Duties of Man," with the Colombian delegation pressing for international machinery of investigation to secure the facts regarding any report of violations. This declaration is sweepingly explicit in regard to the public practice of religion: "Every person has the right freely to profess a religious faith, and to manifest and practice it both in public and in private." The right of expression and dissemination of ideas, by any medium whatsoever, is guaranteed. The rights of assembly and association are most comprehensively declared, including association to promote legitimate interests of a religious and cultural nature (Chap. I, Rights, Arts. III,IV,XXI).

Catholic Resources for Freedom

The Roman Catholic Church possesses resources, in men as well as in principles, adequate to free from the present peril both the Colombian nation and the church itself. Among these resources are Colombian Catholics in public life, Pope Pius XII, and important elements in the United States.

The debates in the very meeting of the constitutional reform committee that recommended, eight to six, the hierarchy's formula for constitutional revision, were impressive. Two of the congressmen who opposed the reactionary measures declared that they did so as earnest Catholics. One of these Catholics observed that the proposals put greater restrictions on Protestant Christians than the constitution permits to be put on Communists—notably in publication. He also warned that refined discussion among experts as to the interpretation of the articles would have no bearing on the acts of local officials, which he knew would run to fanatical applications. Several congressmen hoped that the hierarchy would restudy the problem and modify its attitude. Thus they clearly identified the decisive force driving for the proposals. The press reported that two who voted with the majority did so only under the demand of the hierarchy, after declaring their individual views to be the contrary; and of the six who voted in the negative, two were Conservatives. More than one speech begged the church and the government to realize that they were not living in a vacuum, and that the principles now set forward would make an impossible situation for Catholics in the many countries where they are in a minority.

The Papal Voice for Tolerance

The papacy upholds the traditional claims of Rome's religious system. Recent popes, however, have been trying to adapt that system to the needs of the contemporary world for international cooperation among states which take varying positions on religion. In 1946 the present pope wrote: "The increasingly frequent contacts between different religious professions, mingled indiscriminately in the same nation, have caused civil authorities to follow the principles of tolerance and liberty of conscience. In fact, there is a political tolerance, a civil tolerance, in regard to the adherents of other religious beliefs which, in circumstances such as these, is a moral duty for Catholics." (Revision of the Colombian concordat and "Missions Agreement" to accord with this sound principle would be important evidence of the will to put the pope's precept into life.) Pius XII has gone on specifically to soften the old insistence that the state, even the hypothetical "Catholic state," which admittedly does not exist, is duty-bound to suppress "erroneous" doctrine. In his address to Italian Catholic jurists on December 6, 1953, the pope made a plea for common international action on behalf of humane purposes, recognizing that such action requires toleration of "error" both within and among states. He said:

> Reality shows that error and sin are in the world in great measure. God reprobates them, but he permits them to exist. Hence the affirmation: religious and moral error must be impeded, when it is possible, because toleration of them is in itself immoral, is not valid absolutely and unconditionally.
>
> Moreover, God has not given even to human authority such an absolute and universal command in matters of faith and morality. (Tares and wheat). . . . The duty of repressing moral and religious error cannot therefore be an ultimate norm of action. It must be subordinate to higher and more general norms, which in some circumstances permit, and perhaps seem to indicate as the better policy, toleration of error in order to promote a greater good. [Text and commentary in *American Ecclesiastical Review*, February 1954].

Roman Catholic spokesmen in the United States have commonly ignored the issues of fundamental liberty and Christian justice raised in Colombia, or have slurred them

by blaming Protestants and the Liberal party, respectively, for acts of indiscretion and political opposition. But others, like the journals *Commonweal* and *America,* have shown a deeper and broader concern. One of the more significant utterances of recent months is that of the *Indiana Catholic and Record* for April 9, which effectively related the Colombian constitutional issue to the pope's declaration just mentioned, to Spain, and to the circumstances of Catholics in India and throughout the world. Here are some of its statements:

> There are two ways of handling the question of Protestant missionaries in Catholic countries.
>
> There is the Spanish way.
>
> Then there is the right way—or at least what many of us in America consider to be the right way.
>
> Apparently some Catholics in Colombia, South America, want to try the Spanish way in dealing with their active Protestant minority. . . .
>
> Before anyone tells us it's none of our business how Colombian Catholics choose to act on this question, we unequivocally state it to be our business—and that of Catholics everywhere in the world. . . .
>
> (To Colombians) The Catholic Church in your country stands to lose heavily if ever the government from which Catholics seek special protection and privilege falls. In other South and Central American countries a governmental switch has meant disastrous loss to the church which was too closely identified with the discredited regime.
>
> If the Colombians feel they would be guilty of insufficient zeal in not legally hindering Protestant proselytism, let them ponder the words of the Holy Father's address of last December on this very subject. [Effective quotations follow, leading up to the pope's permission and suggestion of "toleration of error in order to promote a greater good."]

The governments of free states, the organs of the United Nations, a thousand publications throughout the world, will take note of the constitutional decisions about to be made at Bogotá. Does Colombia go forward in the way of justice and humanity, or back to the 16th century and the spirit of the Inquisition?

The Roman Catholic Church, like all churches and many other groups, abhors the denial of religious freedom by communist totalitarianism. How closely the proposed revisions of the constitution of Colombia resemble the communist measures imprisoning religious bodies in their church buildings and refusing them the free use of print!

Will the advisers of the pope see that the Colombian hierarchy is promptly and adequately reminded of the "moral duty for Catholics" set forth in the tolerant letter of 1946?

Honor is due to those Catholics, Colombians and others, who cherish justice and a good name for Colombia, liberty and a good name for the Roman Catholic Church. May the reproach be removed, for the good of all!

From Pulpit to Picket Line

By Alvin H. Scaff

THEY WERE a ragged lot: Filipinos in wide-brimmed straw hats, some barefooted, all wearing patched shirts. They huddled sullenly in small groups along the Zamboanga city wharf, watching. Their picket line had just been broken by policemen who then escorted strikebreakers toward the gangplank of an American freighter. A lone, stocky Filipino blocked their way, shouting, "You have no right to break through this line. These are union jobs." The police pushed forward with tear gas guns. Sailors from the ship yelled insults upon the strikebreakers and urged Malonzo, the Filipino leader, to throw them off the pier. But he possessed the cooler head and there was no violence. Then Malonzo and some 200 of his followers were arrested and carted off to jail on charges of "disturbing the peace." The jail could not hold so large a group, nor would the charges stick. Three hours later they were released and went back to the picket line. Several days later, such determined persistence won the union a compromise settlement on its wage demands and a union contract. Thus, five years ago, began the stevedoring union of Zamboanga city and the initial organization of the Mindanao Federation of Labor.

Today the federation has more than 6,000 members in unions among lumber workers, rubber workers, copra and dessicated coconut workers, coconut plantation workers, and sailors, in addition to the original longshoremen. Locals have been established in nine places from Zamboanga to Cotobato and Basilan. Seventeen contracts are now in effect with as many employers. The union contracts have won more than 3 million pesos for the workers in the form of wage increases and fringe benefits since 1947. Furthermore, this is the first labor organization in Mindanao where the management has not been able to bribe the union leaders and scuttle the union. Who is this Filipino who cannot be bought?

Cipriano Malonzo, aged forty, is a former Protestant minister and school teacher. Coming from a poor family in Angeles, Pampanga, he was trained for the ministry in the Union Theological Seminary in Manila. Here he added to his fluent Pampangueño and Tagalog an excellent command of English. During many years of residence in the Visayan islands he has also learned to speak Cebuano. "A leader needs to speak the language of the people," he points out.

Supports New President

Malonzo is part of an impressive group of younger-generation intellectuals who have become leading figures in the various professions and who were staunch supporters of Magsaysay's candidacy. They combine idealism and realism, thought and action, criticism and patriotic loyalty. When Malonzo comes to Manila, as he does occasionally to see a labor case through the courts, he visits former classmates. One is a prominent lawyer-journalist-news commentator; another is head of an important department of the army engaged in the anti-Huk campaign; two are as-

sociate editors of leading Manila newspapers; and still another is a prominent Protestant minister. This group symbolizes the new leadership in the Philippines—vigorous, hard-working, intelligent men devoted to their professions and to the welfare of their country. Magsaysay may wisely rely on many of them in carrying out the programs of his administration.

Prior to the war Malonzo was the minister of a church in Davao city. Even at this time he manifested a keen interest in the cause of labor and was listed as a member of a local union. This made him a marked man for the Japanese invaders, who tried to wipe out the labor unions. Malonzo was forced to flee with his family into the mountains. For many months they were not molested. Malonzo was elected mayor of a secluded barrio. But later Japanese patrols destroyed their place, and they had to move farther back into the mountains. Here the family became ill and Malonzo himself contracted a virulent type of malaria. When Mindanao was rescued from Japanese control, Malonzo, near death, had to be carried down from the mountains on a stretcher. Slowly, after several months, he regained his health. His wife, a well educated school teacher, supported the family by taking in washing from the G.I.'s. The American boys could hardly believe their ears when this small Filipina in the faded and patched dress spoke to them in cultured English.

Begins to Teach

Then came a hard decision. At the war's end Malonzo had five children to support. Under conditions of runaway inflation this was difficult on a minister's income. Reluctantly, Malonzo left the ministry and moved to Zamboanga city, where both he and his wife secured teaching positions in the high school. Shortly, however, Malonzo became active in a labor organization. One day the school principal called him in and said: "Look, you must make up your mind. Either teach school or organize unions, but you can't do both." Malonzo became a full-time labor organizer.

The first two years, when the unions were weak and the dues skimpy, were the hardest. Some months the treasury was empty; other months he was able to draw 45 to 50 pesos. It was hard to explain to his wife, who was carrying the family load, that here was a cause worth the sacrifice and that the income would improve later. She longed for the bygone years when her husband had had a steady salary, even though small, and when he was at home rather than off somewhere risking his life on a picket line.

Though the Mindanao Federation of Labor now pays its president a decent wage, he still lives a frugal life. He and his wife, who continues to teach school, have managed to build a new nipa house with a bamboo slat floor; but they had to construct it on rented land, since they did not have the money to buy a lot. The furnishings are simple. For all his achievements he has not risen above the people but remains their leader, one of them.

At first Malonzo and two associates carried the entire burden of the union organization. They traveled, organized unions, heard complaints, negotiated contracts, and fought cases through the courts. Now the federation has eight full-time paid workers and maintains branch offices in Basilan and Cotobato in addition to the main office at Zamboanga city. Each new member is charged a modest fee of two pesos ($1). Dues of one peso a month begin when the first contract is signed. The local organization, which operates with nonpaid elected leadership, receives 25 per cent of the dues; the remainder goes into the federation treasury, which on the average receives 2,400 pesos per month. This sum pays the salaries and expenses of the federation, which is responsible for all expansion drives, all contracts, and all court actions. In short, all business activities are conducted by the federation staff for the member unions.

Primitive Conditions

The union leaders live in constant personal danger. Malonzo tells of a recent incident in connection with the effort to organize workers in a logging operation on Basilan island. The workers had approached the federation and requested a union. When Malonzo came to the logging pond to talk with them, he was met by a foreman who drew a .45 caliber pistol and muttered, "You ——, I'll kill you." A mutual friend stepped between the two and cautiously backed Malonzo out of danger. Under threats of violence the workers withdrew their request for unionization, and Malonzo decided to withdraw. But in cases where the workers stand by their organization the federation challenges any show of company intimidation and prefers charges against the company in the court of industrial relations.

Sometimes the union has to act on the spot. In a strike against a lumber company the management requested that the office staff be permitted to finish loading a ship tied up at the wharf. The request was granted, and the pickets watched while their bosses operated the winches and juggled the logs into place. Then during the night it was discovered that strikebreakers were being brought across the bay and were boarding the ship on the side away from the wharf. Immediately, Malonzo asked the union's harbor patrol to request the strikebreakers to leave before daybreak. This was sufficient. By dawn not a man was on the job. The strike ended in a union contract.

Sometimes the threats to union leaders come from the workers themselves. There was the case of the man who decided to withdraw from the union and stop paying dues. When the union secured a contract involving back pay for union members, this worker did not receive any. He blamed this on Malonzo and began to abuse him one evening in a café. Other workers came to the leader's rescue, and the tension eased. Later on, when this worker was in desperate need, Malonzo secured a job for him, and thus turned an enemy into a staunch friend.

Alternative to Communism

The collective bargaining process on this oriental frontier is often as rugged as it has been in industrial America. The union pits its skill and the strength of numbers against the financial resources of giant companies. To one of the most intransigent managers Malonzo presented a list of forty union demands and asked for a conference to discuss them. The manager went down the list, answering a curt "No" to every item. Explaining that this did not constitute collective bargaining, Malonzo stiffly walked out.

Next morning the workers struck, and three days later contract negotiations were in progress. The management was still balky. "Just tell me where in —— I am going to

get all the money to pay these —— demands," stormed the company negotiator. Malonzo replied calmly that he had not used a loud voice nor cursed the company. In a quieter atmosphere an agreement was reached. Today this company and the union operate under a contract and resolve their differences in an orderly way. Malonzo's approach of firmness without bluster, plus the fact that he cannot be bribed, has won wide respect for himself and many gains for the workers he represents.

If one of the union's tasks is to represent workers in the process of collective bargaining, another is to protect their democratic rights as free citizens. In central Luzon the peasant organizations fell into the hands of communists and then were drawn into a revolution against the government. The peasants were persuaded that the government was not *their* government but would only be used against them. The Mindanao Federation of Labor, by using legal processes, proves to the workers every day that justice and fair play are possible under a democratic government. Malonzo declares: "We have found an answer to the threat of communism in the Philippines. That answer is strong, free, responsible, democratic unions."

Church Assembly and Prince of Peace

By the Princess Wilhelmina

EVERYWHERE we see signs of a new springtime in the realm of the spirit. We sense a deep searching for the answer to the spiritual crisis of our time—a renewal that holds in itself great promise.

While many groups of people in the world are caught in the grip of despair, the followers of Christ, both members of churches and individual believers, have surging within them the desire to experience the truth that Christ is the hope of the world, and to have everyone know him as such.

It is the task of the World Assembly of Churches at Evanston, as it stands under the banner "Christ the Hope of the World," so to apply his example and teaching to every area of modern personal and community life that it shall become clear to everyone that Christ is in reality the hope of the world.

Visible Unity of Christians

To do that, it is first of all necessary to give form to the unity of the followers of Christ, and to let the world see it. This great fellowship of believers will then be engaged in genuine brotherliness and mutual love in Christ, a fellowship-bond in which every color and every difference are included, so that they live as equals alongside one another in the consciousness of their responsibility to one another and to Christ.

They are called to that oneness by his institution of the Lord's Supper, which may not become a sign of separation; rather, about this table all are welcome who live in him or who strive so to do. In this way there is fulfilled the plea from his high-priestly prayer: "that they all may be one even as we are one."

The discord within the churches confuses the truth of the gospel for mankind, and stands in the way of arriving at a broad view of God's purpose in the present, the past and the future. It is their task to concentrate upon the preaching of the universal Christ, his being and his example, and upon awakening and strengthening the direct personal contact with him and with the leading that proceeds from him. This holy assignment have they received from their great High Priest.

Then all feel themselves invited by Christ and no one will be prevented from entering in. Only then is there a possibility that mankind will get a clearer vision of the world-embracing plan of Christ for creating a better community, both spiritually and economically; and men will see it, not as wishful thinking, but as a reality, indeed as the actual rescue of man and society.

The Great Planner at Work

Then their eyes will be opened to see *how* the Great Planner himself works redeemingly in the midst of the restlessness and the bustle of life, especially there where the want and the corruption cry loudest to heaven. Then it will penetrate to men's awareness that all work and all plans must be tested by that Plan, and must be in agreement with it, if it is really to bear fruit.

By his Holy Spirit, "the Spirit of Truth, whom the world cannot receive because it neither sees him nor knows him," the great Architect-Contractor indicates the direction in which he expects the cooperation of the churches and of people with his plan, and so *he* supplies the answers to existing problems.

Only along this way can the renewing of the individual and of the community, to which people look with great longing, become a Christ-inspired reality, in which he is "the pioneer and perfecter," and so the hope of the world for his new humanity, a reality of faith.

A Living Picture

As one studies the preparations for Evanston one often sees fragments of these living faith-realities. If these fragments could all be put into one unit we would get a living picture of the way Christ is united to man and to mankind, and of his creative and redemptive work for them.

Let Evanston guard against disregarding the very heart of man's life of faith, that about which man is concerned at the deepest point of his being, and not weave a veil of theological thinking between Christ on the one hand and modern man and community on the other, whereby anything at all will stand in the way of man's and community's spontaneous coming to the Lord of Life.

How full of promise are the efforts of those who, driven by a compassion given us by the Savior, seek to help this present generation in its spiritual destitution and its deep-

est needs. Indeed, this is handing out the bread of life from the very hand of Christ.

The assembly meets in a world where various ideologies want to lay hands upon man's spirit. Let Evanston not ignore the longing for security which underlies any movement toward these ideologies—ideologies which at long last do not satisfy the human heart, because they are counterfeits of the abundant life which only Christ can give.

As one studies the program for the meetings of the assembly one is impressed by the immeasurable areas of need to which the churches respond, especially the hardest-hit groups from many nations; namely, the care of those who have been driven from hearth and home, who would have no future at all if they were left to their miserable lot. May Evanston give this imitation of Christ new impetus.

It is the intention of the churches, by way of an introduction to Evanston, to put the preaching of the Prince of Peace at the center. This is the confrontation of the condition of man and of the world with Christ; an accounting of the distance which man, misled by powers of darkness, has himself put between the community and the Prince of Peace, a distance which gets steadily greater with one evil giving birth to another, bringing within the range of our vision the self-annihilation of the human race as the ultimate possibility. May this accounting lead to a living conviction that a free turning to the Prince of Peace "from the heart" is the only way if we are to be set clear of the terrible course of events.

It requires courage to view one's self and the world situation as the Prince of Peace views it, seeing it, as it were, through his eyes. God give the delegates to Evanston and many others this courage, thus putting their feet on the first step that leads to peace which is offered us by the Prince of Peace, and which must permeate all of life.

BOOKS

Christian Classics

CHRISTOLOGY OF THE LATER FATHERS. *Edited by Edward R. Hardy. Vol. III in Library of Christian Classics. Westminster, $5.00.*

CALVIN: THEOLOGICAL TREATISES. *Translated and edited by J. K. S. Reid. Vol. XXII in Library of Christian Classics. Westminster, $5.00.*

IT WOULD be an injustice to the many scholarly readers of this journal not to inform them promptly of the appearance of successive volumes of this great series of Christian Classics, even though it is not possible to say much more about them than that they are available.

First century Christians were content to say that "Jesus is Lord" and to honor him with the most exalted titles they could think of without attempting to define the union of the human and the divine in his person. In the second century, devout men with some knowledge of Greek philosophy began to devise more detailed explanations and to draw diagrams of the mystery. These, ingenious as they might be, were deemed wrong and dubbed "heresies" by those who, since their opinion ultimately triumphed in the church's councils, are accounted "orthodox." By the third century the orthodox were themselves formulating a Christology which, they believed, would avoid the errors of the heresies that had always seemed to give inadequate recognition either to the perfect humanity or to the perfect divinity of Christ. The Council of Nicaea (325) dealt definitively with the Trinity—which of course involved the nature of Christ so far as that was defined by *homoousion*—but it remained for the Council of Chalcedon (451) to formulate in full the orthodox christological doctrine. Even after that the monophysite and monothelite heresies had to be dealt with, but at least all who were disposed to accept the findings of the councils as infallible could be sure they *were* heresies.

The volume ably edited by Prof. Hardy of Berkeley Divinity School, with the collaboration of Prof. Cyril C. Richardson of Union Seminary, presents notable writings on this theme by three orthodox theologians of the 4th century—Athanasius, Gregory of Nazianzus and Gregory of Nyssa. The title of the treatise by Athanasius, "On the Incarnation," indicates the very heart of the controversy. The main point about Christianity was that it was a doctrine of salvation through a Savior, and the crucial question about this Savior was deemed to be whether he was a divine agent whom God had sent or an incarnation of God himself. The whole dispute grew out of that issue. None of the "heretics"—most certainly not Arius—said that Christ was a "mere man." Their difficulties lay in discovering how two distinct natures could exist and function without confusion in a single personality, and what rational meaning could be given to the phrase "eternally begotten."

Those who want to know what Athanasius and the two Gregories said about this can find the gist of it here. The student will be no less (and perhaps even more) enlightened by the editor's excellent introductions and by the 60 pages of appended documents, including a letter from Arius to Eusebius and the anathemas launched by the Second Council of Constantinople (553) against all who say anything at variance with what the previous councils had said, and even against "anyone [who] does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, with their godless writings, and all other heretics who were condemned and anathematized by the holy catholic and apostolic church and the aforementioned holy four councils."

Calvin will be represented in the Library of Christian Classics by four volumes—two of the "Institutes," one of selected commentaries and letters, and the present volume of theological treatises. Some of the short pieces given here are not well known. It would be better for Calvin's reputation if some of them were not known at all. As an example of ecclesiastical billingsgate few writings by any reputable person can be worse than the 65-page tractate entitled "The clear explanation of sound doctrine concerning the true partaking of the flesh and blood of Christ in the Holy Supper." The incongruity between the announced theme and the vituperation which Calvin pours upon those who had criticized (and probably misrepresented) his views is shocking beyond measure. His critics are "petulant, dishonest and furious men." One of them is a "horrible apostate" characterized by "perfidy, bad morals and depraved disposition," a rascal who "hires out his impudent tongue to the Roman Antichrist," a "vile and plainly licentious man." There are pages and pages of this sort of thing and scarcely a page without the like, while beneath this shrill descant upon the vileness of his critics the author intermittently pursues the theme of his discourse on the spiritual presence of Christ in the Eucharist. He cannot be excused on the ground that it was the custom of his time. He did as much as anyone to make it the custom and to set the pattern for vituperative controversy in later times.

Fortunately, this was only one side of Calvin. The material of this volume is especially valuable because it represents more than one aspect of his work. As administrator he was responsible for the organization of the church and, to some extent, of the government in Geneva. As theologian he had to set forth the essentials of the faith as he understood it. As educator he must provide for its communication to the laity and especially to the young. As an acknowledged leader of the Reformation he must declare the reasons for the church's need of reformation and

the matters that should be reformed. All these things are covered by documents included in the volume. Reading these selected writings of Calvin and the informative introductions by the editor, who is professor of theology at the University of Leeds, one feels the strong personality and the intellectual vigor of the man and can realize why his impact on his own and subsequent generations was so great.

W. E. Garrison.

Books in Brief

It's Good to be Black. *By Ruby Berkley Goodwin. Doubleday, $3.50.* When the reader gets over his initial surprise at the author's wholly sincere acceptance of her color as a distinction, and then gets through laughing at the many amusing incidents in her narrative, he will begin to realize that he has read an important document on the "race problem" in America. One way of dealing with that problem is to forget occasionally that it is a problem and enter sympathetically into the happier experiences of those who, being black, are proud of their race. (Nevertheless, white folks still do have some responsibilities for some color conditions that are not so happy.)

The Mating Instinct. *By Lorus J. and Margery J. Milne. Little, Brown, $4.50.* Sexual behavior among animals exhibits the most varied forms. Two zoologists here record, in nontechnical style, the findings of extensive studies in the physiology and behavior patterns of animals, from the lowest to the highest, as they pursue the universal interest in the perpetuation of the species. In this field some animals, and perhaps especially some of the insects, exhibit amazing kinds of behavior that can only be called "instinctive" because nobody really understands it.

Churches and Temples. *By Paul Thiry, Richard M. Bennett and Henry L. Kamphoefner. Reinhold Pub. Co., 330 W. 42nd St., New York, $18.00.* Architects, church building committees, ministers with new building projects in mind and, in general, intelligently religious persons who feel that there ought to be some relation between a building erected for worship and the functions it is intended to house and the ideas that are to be expressed in it—these are the classes of people who may profitably consult this impressive and intelligent work. The authors are practicing architects of wide experience; one of them is also dean of a school of design. They reject the "modernistic" tendency as a superficial seeking of novelty for its own sake and often a misuse of new materials. No less do they decry the imitative impulse which rests on the unassailable dictum that "a church should look like a church," but interprets this to mean that a church cannot be recognized as a church unless it looks like one or another of the kinds of churches that were built from three to ten centuries ago. Churches, they hold, should be "organic"—that is, integral in the relations of their parts and vitally related to what goes on in them. The many designs for Roman Catholic and Protestant churches and Jewish temples and synagogues, richly illustrated by photographs, drawings and plans, represent outstanding recent work by some dozens of contemporary architects as well as many historic examples. I am at the moment especially warm toward the approach here defended and exemplified, because I have lately sat with a building committee in several sessions with one of the architects whose work is illustrated in this book, Donald Barthelme. The questions of "style" and design have not yet been even raised. So far the architect has devoted his efforts to exploring the activities and functions of the church, the elements of its worship and, especially, what the church thinks and how it feels about what it does in both work and worship. On such a foundation of understanding there can be erected a building which should be "organic" with the life of the church.

W.E.G.

CORRESPONDENCE

Any Refutation?

SIR: Is there any refutation of Charles Clayton Morrison's article (June 2) on "United States Churches and the World Council"? If so, let's hear it. If none, let's follow his leadership.

Fred E. Luchs.
First Congregational Church,
Evanston, Ill.

Not Hives

SIR: Your report (June 9) reads: "More than 200,000 bees in 200 hives are being distributed." You allow only about a thousand bees to a hive. No beekeeper would ask a beginner (or a queen bee) to go to work with a hive so inadequately staffed.

Steven T. Byington.
Ballard Vale, Mass.

[Our news department was working from two releases on this item. One said "hives"; one said "packages." It must have been packages. One more thing this office evidently needs is a reliable apiarist.—Ed.]

In Korea

SIR: Being a Korean minister of the Presbyterian Church of Korea, I have been keenly interested to know what is going on in my mother church since I came here in 1952 to study further. As a reader of The Christian Century I have been enjoying every sentence of its pages, and my special and greatest interest is, naturally, to find reports of the Korean church.

Recently I have received some sad news about the Korean Presbyterian General Assembly through a personal letter from home with enclosed copy of the minutes of the assembly. According to the minutes, the Korean Presbyterian Assembly is deliberately keeping away from the ecumenical movement of world Christendom. The decision of the assembly (No. 16) says: "The delegates to the World Presbyterian Alliance must hold opposition, as our fundamental policy, to the theory which denies the infallibility of the Bible, to the modernistic theology, and to the ecumenical movement." This decision was apparently made by 180 Korean delegates and 20 foreign missionaries to the assembly.

As we all know and expect, this year of Evanston is and will be one of the historic years from which the theme, "Christ, the Hope of the World," must be declared clearly and must permeate every Christian heart and life. For this hope we must throw ourselves into the ecumenical movement with conviction of "Our Oneness in Christ and Our Disunity as Churches." But what a strange decision was made by the Korean Presbyterian Church in such a great ecumenical year! This ignorance must be instructed by world Christians who really think of the true meaning and significance of "Oikumene."

Chung Choon Kim.
Toronto, Ont.

Newbigin

SIR: I think that Dr. Garrison is less than fair to Bishop Newbigin in his review of *The Household of God* (May 19) when he states that continuity "appears to have become the dominant feature of Bishop Newbigin's concept of the church" and when he suggests that in some way it implies episcopal succession. I do not see how anyone who reads the book with an unprejudiced mind could receive this impression.

It is true that Newbigin lays some stress on continuity, which he holds to have been neglected in Protestant thought on the church, but it appears to me that he is at pains to avoid precisely the two things which Dr. Garrison imputes to him: (1) identifying it with episcopal succession and (2) giving it the dominant place. On the contrary, he is careful always to speak of it as pertaining to the church as a society or fellowship, and to insist that continuity must not be given priority over other essential elements in the church's life.

May I refer Dr. Garrison to the following passage on page 91 where Newbigin states this quite unequivocally: "But it is no less of the *esse* of the church that it should be holy, and that it should be apostolic, which I take to mean both holding the apostolic faith and prosecuting the

apostolic mission to the world." He goes on to point out the absurd consequences which follow when continuity is identified with apostolic succession in the "catholic" sense and elevated above apostolicity in the sense of fidelity to the apostolic faith and mission.

I agree with Dr. Garrison that this is a book deserving of careful study by all who share the ecumenical concern. It would be a misfortune if prospective readers were to receive an erroneous impression of the author's contention.

GEORGE S. HENDRY.
Princeton Theological Seminary,
Princeton, N. J.

[I did not fail to observe the above quoted passage on page 91 of Bishop Newbigin's book. It is immediately followed, on the next page, by the passage quoted in the review, to the effect that "continuity is of the *esse*," and that "the subordination of order to faith is not in accordance with the teaching of the New Testament." Together, these passages seem to say that neither the apostolic faith and mission on the one hand nor the visible continuity and "order" of the church on the other has precedence over the other. I can see, thanks to Prof. Hendry's correction, that my statement about institutional continuity having become the "dominating feature" might be misleading to some, as it evidently was to him. It would of course be an injustice not only to Newbigin but to "Catholics" of every persuasion to say that either he or they regard holiness and apostolicity as unimportant. These are features of the church which everybody regards as important.

Yet in every discussion of the nature of the church, and in every attempt to unite communions having somewhat different conceptions of it, the crux of the argument always concerns something which one party considers to be of the *esse* of the church and the other does not. It may be—and in the case of South India it was—the question of visible institutional continuity mediated through the historic episcopate. Until my recent reading of Bengt Sundkler's *The Church of South India* (Lutterworth Press., 1954), I had not fully realized how intensive, continuous and determined had been the campaign to have this accepted as an indispensable feature of the united church that was in process of formation. There was no protracted discussion as to whether the church ought to be holy, and hold the apostolic faith, and prosecute the apostolic mission. The question of visible continuity dominated the negotiations, and the decision on it determined the issue. Newbigin himself was an active participant in the later phases of those negotiations. His present book is (though it is much more) an eloquent and scholarly defense of the decision that was there made. It is only in that sense that anyone can say, as I said in my review, that "institutional continuity . . . appears to have become the dominating feature of Bishop Newbigin's concept of the church"; but in that sense it certainly has.—W.E.G.]

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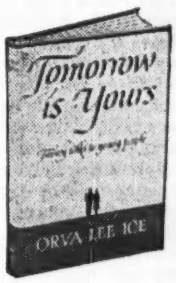

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NEWS of the CHRISTIAN WORLD

Discuss Religion And Psychiatry

Conference Sponsored by Menninger Foundation Explores Need for Exchange of Insights

KANSAS CITY, Mo., June 15.—The clergymen and psychiatrists who met in conference at Topeka, Kan., May 13-14 under auspices of the Menninger Foundation proposed to further understanding of each other's beliefs and to clarify ways in which they might collaborate more effectively to relieve mental suffering. They were on common ground in realizing that the principles of psychiatry and of religion are not incompatible, and that a man's relationship to God, no less than to other men and to the world, is relevant in both psychiatry and the ministry. The conferees discussed —and deplored—certain misrepresentations which have been made about their respective fields. For example, some clergymen have charged all psychiatry with being materialistic and inclined to place excessive emphasis on sex; some psychiatrists have considered all religion a manifestation of neurosis. Such distortions, it was agreed, have prevented members of each group from appreciating the work of the other and have confused the public. The psychiatrists and clergymen agreed that in many respects their spheres of function are mutually involved, and that the rich insights gained through both religion and psychiatry are basically complementary. They acknowledged that areas of disagreement remain and will continue to do so until further understanding leads to integration. Insights gained during this conference will be supplemented by papers to be submitted during the coming months to form the basis of another conference to be held at the foundation next year.

Juvenile Court Rates 'Good'

The juvenile court of Jackson county (Kansas City) ranked among the top 16 per cent of the 250 courts handling over 500 cases annually which are evaluated in the June issue of the *Woman's Home Companion*. The magazine made its evaluation on the basis of questionnaires on procedures and facilities sent to juvenile court judges across the country. Standards were set as follows: provision of exclusive jurisdiction over children; "sympathetic understanding" as the basis for choice of judges; private informal court procedure; adequate professionally trained staff; facilities for physical and mental examinations; good detention facilities; adequate court records; cooperation with other agencies; good community relations. Of the courts surveyed, 16 per cent were rated "good," 52 per cent "fair," 32 per cent "poor."

Bosley Addresses Disciples

Launching a series of discussions at the Missouri convention of the Disciples of Christ, Harold A. Bosley, pastor of First Methodist Church, Evanston, Ill., declared: "The church is always on the move, not because of the chiding from her enemies, but because of the prodding and leading of her friends. Those friends are prodding the church into a gigantic move toward unity these days, with new life and vigor manifesting themselves theologically, ecclesiastically, ethically and spiritually." Dr. Bosley, former dean of Duke University and an ecumenical leader, told the Disciples that it is far easier to toss off the judgment that "the churches ought to get together" than to figure out how they are to do it. "One of the first steps toward union is to become acquainted with the reasons for disunion," he said. "Divisions have brought much evil, we grant, but much good has come from them too. Whenever the church has become a dam instead of a channel . . . these divisions were necessary to break that dam and release the creative energies of men for new efforts." After Dr. Bosley's address, the more than 1,000 delegates attended seminars on evangelism, the city church, Christian action, church cultivation, the ministry, the town and country church, and Christian family life.

Missouri Churchwomen Hold Assembly

Women from over the state and from Greater Kansas City met here May 12-13 for worship, study and fellowship in the annual assembly of United Church Women of Missouri. Among recommendations adopted at the final business session were these: that discussion groups be formed to consider controversial issues of the day, using as a guide the "Loyalty and Freedom" booklet prepared by the National Council of Churches' department of United Church Women; that Missouri churchwomen support state legislation to aid in prevention of juvenile delinquency—revision of existing juvenile laws, adequate licensing laws to protect children not living with their own families, and an act to enable local communities to provide public recreation programs; that local churchwomen's councils undertake "serious study" of international relations and promote wider observance of World Community Day and United Nations Day.

And So Forth

Park College, Parkville, Mo., has approved an expanded scholarship program which will provide 40 full tuition scholarships for the 1954-55 term.

Pres. Harold W. Reed of Olivet Nazarene College in Kankakee, Ill., gave the commencement address at Nazarene Theological Seminary here May 19. B.D. degrees were granted to 65 graduates.

Ralph W. Sockman, pastor of Christ Church (Methodist), New York city, gave the closing address in the program series sponsored by the Kansas City Musical club and the Smith College club of Kansas City for the benefit of their scholarship programs. His theme: "Free Men in a Frightened World."

On May 24 the state board of education asked for legal guidance in meeting the problems of nonsegregation in Missouri's public school system. This was the first action by a state agency after the U.S. Supreme Court ruled segregation unconstitutional. WENDELL K. PATTERSON.

Deplores Secrecy Bans on Science

New Zealand Professor Tells Anglicans Free Interchange Is Threatened— Niueans Saved from Death

CHRISTCHURCH, NEW ZEALAND, May 19. —In a paper read at the recent annual conference here of the Church of England men's society, H. N. Parton, professor of chemistry at Canterbury University College, protested that great harm is done to science by imposition of drastic "secrecy" measures. "Various social institutions such as laboratories, periodicals and congresses have been set up to further and insure scientific objectivity," he said. "This aspect of scientific method shows what can be achieved by institutions designed to make public control of a human activity possible by the open expression of public opinion. But political power, when it is used to suppress or when it fails to protect free criticism, can impair the functioning of these institutions. It is just because free and public criticism is the lifeblood of objective science that many physicists associated with atomic bomb research have expressed concern lest the secrecy imposed upon them for security reasons should be allowed to destroy the free interchange of knowledge which is an essential part of the scientific tradition. . . . It is worth mentioning that the scientific institutions which guarantee the objectivity of the established results of science are truly democratic institutions."

Insists Scientists Too Must Assume Social Responsibility

Among many visitors from overseas attending the science congress currently being held in Auckland is Prof. Marcus Oliphant, distinguished Australian atomic physicist. Addressing a public meeting in Auckland town hall, Dr. Oliphant declared that only control of the use of scientific discoveries can save us from a world war that would destroy civilization. Such control, he maintained, must be exercised through a world government and sustained by enlightened public opinion. "In the applied sciences the social consequences are all-important," he said. "Activities in these fields must be subjected to social control." Professor Oliphant declared that scientists themselves must take an active part in establishing that kind of control. "Men of science can no longer deny all responsibility for the uses which may be made of their discoveries or developments," he said. "The ethic of social responsibility must be made an integral part of the spirit of the search for knowledge and its applications."

Niue Islanders Win Reprieve

The three young Niue islanders who were sentenced to death for the murder of the resident commissioner have won reprieve. (See The Christian Century for May 12, p. 588.) The prime minister has announced that the governor-general has acted on the executive council's advice that the death sentence be commuted to life

imprisonment. Thus is culminated a campaign for the reprieve of the youths which has been carried on since last December. The sentence was stayed when the Howard League for Prison Reform petitioned for permission to appeal to the Privy Council in London on behalf of the young Niueans. Since then an increasing volume of protests and appeals has flowed in upon the government from churches, trade unions, educational societies and individuals. In many centers local committees to organize protests were appointed, and petitions for clemency were signed by thousands of people. On May 10 a cable from London revealed that the application to the Privy Council had been refused. The last hope was for a change of mind on the part of the New Zealand cabinet acting as the executive council. Yesterday that hope was realized, and the youths' sentence was changed.

Case Focuses Concern on Island's Problems

In a statement to the press Lincoln Efford, chairman of the Christchurch committee for reprieve, declared: "The government's decision will bring satisfaction and heartfelt relief to thousands throughout New Zealand. . . ." Mr. Efford expressed the mind of many of his countrymen when he continued: "The reprieve will make easier the task of the administration in Niue, but I feel that the searchlight thrown on that island reveals a duty to all of us in New Zealand. Many have been shocked to find that although it is more than 50 years since this island was annexed by New Zealand, the inhabitants are largely illiterate, have a low standard of living, are ignorant, primitive and superstitious, and show an apathetic attitude toward general hygiene. Is it too much to suggest that we should now consider it a duty to put our minds and money to work to raise rapidly the standard of living on this small island for which we are responsible?"

Nondenominational Chapel to Serve Mountain Climbers

Mountaineering was a popular sport in New Zealand long before our Sir Edmund Hillary climbed Mount Everest. On weekends and holidays, hundreds of young people set off on tramping and climbing expeditions in the mountains. A center for such sport is Arthur's pass in the Southern Alps, some 60 miles from this city. There a group of enthusiasts has begun construction of a beautiful concrete and stone chapel designed to serve as a place of worship for holiday-makers and the few local residents. Much of the work is being done by voluntary labor. At each end of the chapel, clear glass windows will give out on beautiful scenes of woods and snow-clad mountains; the view beyond the altar will focus on a waterfall. The project is being supported by the main churches of New Zealand, and the trust deed will insure that the chapel will be available for use by members of all denominations. An appeal for funds (the cost is estimated at £4,000) includes the following: "In surroundings where the forces of nature are displayed with power and beauty, man walks with humility and tolerance; it is very appropriate that sect and creed have been forgotten in [this building of] an interdenominational chapel."

MALCOLM W. WILSON.

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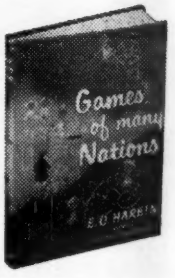

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Lenten Program Has No Ending

Providence Churches Continue Classes Started Before Easter—State Council Honors Tomlin

PROVIDENCE, R. I., June 14.—With Lent several weeks behind us, any item of activity during that period would ordinarily be out of date. But when a program begins during Lent and keeps rolling on through spring and early summer, that is really news. This happened at Central Congregational Church here, where Lawrence Durgin, minister, conceived the idea of having a series of midweek services based on the book *No Faith of My Own*, by J. V. Langmead Casserley. Many hours of provocative discussion resulted. Eight classes at varying hours were formed at Central Congregational and two at Barrington Congregational, with each minister or guest preacher leading a week's classes. On Wednesday night one of the ministers talked to the entire group on the Apostles' Creed as it related to the book under discussion. On Palm Sunday Casserley himself spoke to the whole group and later participated with the ministers in a panel discussion based on his book. While attendance for the Lenten courses held to over 90 per cent of enrollment, none of the ministers expected the post-Lenten series to attract as much interest. Actually, the percentage of attendance was higher than in the first series. Courses were offered in leadership education, ecumenism and Bible study. After a short summer course the ministers plan a brief recess, then will launch a fall and winter program made up of five sets of six-week courses.

State Council Adds 35 Churches

Under the new membership plan adopted this year, the Rhode Island council of churches has admitted to its rolls 35 additional local churches. Two organizations were granted affiliate membership—the Rhode Island association of Protestant church musicians (a group representing 57 choirs in churches of eight denominations) and the Protestant service organization of Rhode Island, which operates a visiting chaplaincy program at the state hospital and infirmary. The council held a special assembly recently to honor Earl H. Tomlin, who has just completed 10 years as executive secretary.

Congregationalists Oppose Anti-Freedom Practices

Opposition to mccarthyism and reassertion of "faith and trust in freedom and diversity" were expressed by the Rhode Island Congregational conference in a resolution adopted at its 147th annual meeting held recently at the United Congregational Church of Little Compton. The resolution did not mention "mccarthyism," but it opposed the practices which have come to be associated with that term. As adopted, the resolution was a substitute for the original, which referred specifically to Sen. Joseph R. McCarthy. Charles A. Baldwin, assistant minister of Central Congregational Church here, who submitted the substitute, said that the term "mccarthyism" is so "emotionally charged" it weakens the argument. The meeting was held in conjunction with the host church's celebration of its 250th anniversary, which will continue through Oct. 31. On that day, the anniversary Sunday, the sermon will be preached by Douglas Horton, minister of the Congregational Christian General Council.

Episcopalians Launch Building Drive

The Protestant Episcopal diocese of Rhode Island recently launched its $170-000 "Building for Christ" campaign. Proceeds will support 11 diocesan charitable agencies. The campaign got under way with a great mass meeting and a talk by U.S. Sen. A. S. Monroney (Dem.,Okla.). St. Martha's House, one of the organizations which will benefit from the drive, recently dedicated its home for teen-age girls. The new building. which will house 10 girls and a house mother, results from the combined efforts of St. Mary's Home and the Rhode Island branch of the Protestant Episcopal Church's women's auxiliary.

Baptists Sponsor 'Country Fair'

The Baptist state convention last month started something new—a "country fair of religion." Under the direction of Paul R. Shaub, a series of exhibits was set up demonstrating accomplishments in such areas as vacation Bible schools, audiovisual aids, camp development and missions. Blue ribbon awards were given for the best programs developed in children's choirs, Lord's Acre projects, retreat planning and church school bus operation. Several forums were held on radio and television, mimeographed publicity, "selling your church to others" and "the pastor in public relations."

And So Forth

John Finley Williamson, founder and president of the Westminster Choir College at Princeton, N. J., led the mammoth choir festival held in Brown University stadium here a few weeks ago. The concert was sponsored by the Rhode Island council of churches and the newly organized state association of Protestant church musicians.

Nearly 300 Rhode Island Protestant ministers met at Brown University recently in an all-day conference on the Second Assembly of the World Council of Churches. All sessions were aimed at explaining the theme and the issues to be discussed when the World Council meets at Evanston in August.

At its annual meeting in Brockton, Mass., the New England Southern Methodist conference voted to establish a central office in Providence. It will be located in the Protestant center, where the Rhode Island Baptist and Congregational Christian organizations already have their headquarters.

W. W. RICHARDSON.

Missouri Synod Passes 2 Million Mark

The Lutheran Church—Missouri Synod has passed the 2 million mark in baptized membership, for a total of 2,016,060 at the end of 1953. This represents an increase of 4.1 per cent over 1952.

Promote Bible Study and Use

Washington-Northern Idaho Council of Churches Launches New Five-Year Program, Calls Director

SEATTLE, June 16,—The Washington-Northern Idaho council of churches has announced plans for a five-year program to encourage greater use and understanding of the Bible. On Sept. 13 Gerald A. Larue, recently lecturer in Old and New Testament at the Pacific School of Religion, Berkeley, Calif., and formerly church editor of the *Oakland Tribune*, will join the council staff on a part-time basis to direct the project. He will work with pastors and lay leaders in planning interchurch and communitywide activities. During September and October 28 community conferences on the program will be held.

Methodists for Temperance, Against Nuclear Bombs

More than 700 delegates came to the College of Puget Sound at Tacoma June 1-6 for the 81st annual meeting of the Pacific Northwest Methodist conference. Bishop A. Raymond Grant of the Portland area presided at the sessions and led the opening devotional periods each day. After considerable discussion and the necessity of a standing vote, the conference approved purchase of the $40,000, 120-acre Lazy F dude ranch near Ellensburg, Wash., for use as a camp site. It took a stand for temperance and the banning of nuclear weapons, but rejected a resolution opposing United States intervention in Indo-China. The Indo-China issue was one of the hottest to hit the floor. The conference's board of world peace had urged delegates to take a stand against any move toward U.S. involvement in the Indo-China conflict "if such represents French colonialism." Delegates adopted a memorial to General Conference that would require seminary students to complete a course on temperance before ordination, and went on record in support of Initiative 194, which would ban liquor advertising on television between the hours of 8 a.m. and 10 p.m. On three evenings during the conference sessions, Leslie D. Weatherhead, pastor of City Temple, London, addressed capacity crowds at First Methodist Church. He urged ministers and lay leaders to develop a deeper consecration in order to "discover the mind of Christ and his way for us in this critical hour."

Congregational Christians Exceed Building Fund Goal

At its 66th annual meeting early in May at Westminster Church, Spokane, the Washington Congregational Christian conference celebrated a major victory in church giving—the oversubscribing of its assigned goal ($118,000) in the denominationwide church building loan fund campaign. The conference raised $127,290; it was one of the first six in the country to go over the top. At the victory dinner Albert D. Stauffacher of Claremont, Calif., national campaign director, lauded the conference for "setting a standard of leadership and

action for the entire nation." W. Carl Calhoun, pastor of First Congregational Church, Bellingham, was elected new moderator of the conference.

India Needs Other Than Materialistic Basis

"India, steeped in centuries of religious culture, will be wrecked by corruption and nepotism in government and selfish greed in industry and commerce if it is rebuilt on materialistic foundations alone," Mr. and Mrs. Appadurai Aaron of Madras, India, told the April meeting of the Seattle-King County council of churches. The Aarons, who for 23 years were in charge of an international students' house at the University of Glasgow, Scotland, believe that unless the background and tradition of Christian standards accompany the advent of Western gadgets and techniques, suffering and chaos are bound to ensue in their homeland. Since their "retirement" in 1952, the Aarons have been traveling and lecturing and doing advisory work at a church-sponsored dormitory for international students in Glasgow. "Whether you recognize it or not, there is a kind of Western discipline that enables industrialism to work with a set of values," they told the council representatives. "We need that fellowship of the Christian West also."

First Presbyterian, Seattle, Gets New Ministers

First Presbyterian Church here installed its new pastor April 25. He is Ralph G. Turnbull, who turned to the ministry after a career in the fertilizer and seed business in Edinburgh, Scotland. For the past five years he has been professor of homiletics at Western Theological Seminary, Pittsburgh, and before that held pastorates in Edinburgh, Blackpool (England), Winnipeg and Philadelphia. D. Warren Campbell, pastor of Monongahela Presbyterian Church, Pittsburgh, will come to Seattle to be Dr. Turnbull's assistant, arriving the last Sunday in June. He will supervise youth activities and will expand the religious radio programs of station KTW, owned and operated by the church. Campbell also entered the ministry after a secular career; he was formerly a salesman, and served in the Canadian airforce during World War II.

Evanston Theme Considered at Pentecost Services

Spokane observed Pentecost Sunday by holding a miniature World Council of Churches' assembly, with delegates representing 15 denominations. At afternoon and evening sessions they discussed the general theme, "Christ—the Hope of the World," then divided into groups to consider the six subthemes of the Evanston meeting. Bishop Russell S. Hubbard of the Protestant Episcopal diocese of Spokane gave the closing message on the general theme. In Seattle, a united Pentecost ecumenical service was sponsored Pentecost Sunday evening by the churches in the university district in cooperation with the city council of churches. After a showing of the film "The Promise," presentations were made on the World Council's Second Assembly.

And So Forth

The Presbyterian synod of Washington set something of a pattern when it held its

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annual convention in 1952 as part of a cruise to Alaska. Church leaders became aware of the missionary opportunities and obligations in that northern land, and last year a national missions cruise was conducted. This year another such cruise is scheduled by the Presbyterian, U.S.A., Board of National Missions.

John E. Skoglund, foreign secretary for the American Baptist Foreign Mission Society, widely known for his work in Assam, Burma and Bengal-Orissa, has accepted a call to the pulpit of First Baptist Church here. He succeeds Harold V. Jensen, who recently accepted a call to First Baptist Church, Boulder, Colo.

A. Kristian Jensen, missionary who spent nearly three years as a prisoner of the North Korean Communists, came to Seattle recently to speak at First Methodist Church, which claims him as its missionary to Korea. A native of Denmark, Dr. Jensen first went to Korea in 1929. He served as a rural evangelist, helping open many new churches and working with Korean pastors in organizing churches and schools.

The Seattle Baptist missionary society has engaged a general missionary to work in the field of church extension in the rapidly growing Greater Seattle area. He is George W. King, who has been pastor of First Baptist Church, Fargo, N. D., for the past six years.

William Hansen, born in China of Baptist missionary parents, is the new peace education and church projects secretary in the American Friends Service Committee's Seattle area office. Mr. Hansen had planned to specialize in political science and international law with the idea of entering diplomatic service, but after doing relief work in Europe decided to change his career.

At its annual convention in Walla Walla May 7, the Washington Baptist convention called for establishment of a statewide interdenominational committee to disseminate data on personalities and issues before elections.

The Protestant Episcopal diocese of Olympia at its annual meeting here May 24 adopted a resolution urging each parish and mission to appoint a Christian social relations committee. Plans were approved for eventual completion of St. Mark's Cathedral. GERTRUDE L. APEL.

FRIENDLY CHALLENGE TO THE CHURCHES

(Second Series)

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

The history of Israel in the land of Canaan was the scene of a long struggle against enslavement of the plain people by ruthless exploiters who worshiped Baal:—"Baal hath devoured the labor of our fathers from our youth—their flocks and their herds, their sons and their daughters" (Jer. 3: 24). "The name Baal became the very signature of heathenism," declares Professor George F. Moore of Harvard (Commentary on Judges, 195). In this mighty religio-economic struggle, the Hebrew prophets fought the social injustice identified with Baalism; and they dramatized Jehovah as the divine champion of "the poor and needy." The Biblical religion of one true God is not only belief in a metaphysically real Deity, as contrasted with unreal, or non-existent gods. And it is not merely trust in a God who demands individual righteousness alone. But it is belief in a God whose fundamental requirements are *social* in their very fibre and essence.

Religion outstanding at the turn of the present century was practically anti-social in its emphasis. It stressed God as demanding individual righteousness and as being the consolation of believers. The truth in this phase of religion cannot be denied. But its doctrine is based upon texts picked out from a Bible scarcely glimpsed in its totality. And so today the individualistic emphasis and the social emphasis are in serious conflict under the surface of organized religion. That the two must eventually fuse in a comprehensive unity, is hardly realized by extremists of the right and left. The new, social approach has not yet captured the imagination and loyalty of the people; while at the same time, the older view is losing the hold it once enjoyed. A bulletin dealing with the general situation will be sent to you free, upon receipt of a three cent stamp to cover postage.—L. Wallis, Box 73, Forest Hills, Long Island, New York. (One free copy only).

Bring Church to Defense Workers

United Program Serves Families Near Ohio Atomic Project—Columbus Offers Protestant Center

CINCINNATI, June 16.—Many of the unfortunate experiences which developed at other huge government defense projects have been avoided at the Pike county atomic project in southeastern Ohio because of advance cooperative planning by national and state councils of churches and 20 Protestant denominations. As a result, a well rounded religious program has been developed to meet the needs of the more than 100,000 persons expected in the area this summer. In addition to thousands of single men, there will be nearly 4,000 families living in trailers and another 1,000 in temporary government housing. The extent of the necessary planning is indicated by the fact that two years ago the county's population was only about 14,000. According to a recent bulletin of the Ohio council of churches, some 20 pastors and trained social workers are now on the scene, working under the direction of James R. Noland, minister-coordinator.

Varied Program Sponsored

The summer program in Pike county offers worship services in barns, converted houses, tents, trailer chapels, restaurants and one-room sanctuaries, open to all on a communitywide basis; nurseries and kindergartens, scouting and other youth activities; Bible classes and women's meetings; and personal counseling in matters of religion and related problems. A correlative activity was the organization in mid-April of the Pike County council of churchwomen, with both permanent and transient residents of the area represented among the officers. States the council bulletin: "Twenty Protestant denominations, embracing over 300 churches in southern Ohio, recognize and give proof that they can perform this unique ministry together more effectively than 'going it alone.'"

New Christ Church to Honor Former Rector

Christ Church, for 119 years an Episcopal landmark in downtown Cincinnati, plans to start construction early next year of a new edifice costing $1,500,000. The structure, a combination of contemporary and Gothic architecture, will be a memorial to Frank H. Nelson, rector for 40 years. The seating capacity will be 900 compared with the present 700. A basement auditorium seating 1,000 will be available for dinners and other parish and neighborhood activities.

Present Claims of Columbus to N.C.C.

Vigorous efforts are being made by B. F. Lamb, president of the Temple of Good Will in Columbus, to have the headquarters of the National Council of Churches locate in that city. In a recent letter to Ohio religious leaders Dr. Lamb pointed out that "Columbus is a normal, average-

size city, properly located in the center of Protestantism, and [it] encourages the right kind of Protestant attitudes." Accompanying the letter was a sketch of the proposed Temple of Good Will, to cost in excess of $10 million. The site for the building has been acquired.

Coordinate Church World Service Projects

Clayton Lutz has been elected chairman of the newly formed Church World Service coordinating committee of the Ohio council of churches. The committee will assign responsibility for the work of Church World Service to appropriate departments of the council. That work includes placement and integration of refugee immigrants into communities, cooperation with material relief programs, and promotional programs for relief and reconstruction.

Ship Purebred Cattle To Thailand

Fifty-one Swiss Brown cattle were shipped recently from the Lynn Rohrbough Heifer Project collection farm near Delaware to Thailand, where they will be crossbred with native cattle to foster a new industry in that agriculturally underdeveloped country. The cattle, all purebred and registered, were contributed by farmers and other interested persons in Wisconsin, Iowa, Indiana and Ohio.

And So Forth

The Cincinnati council of churches is sponsoring 113 vacation church schools this summer, 17 on a community basis in orphanages and in nonchurch areas, the others on an area or individual church basis. During the past school year, the council maintained 65 weekday church schools. About 34 per cent of those attending had no regular church affiliation.

The presbytery of Cincinnati recently approved a resolution affirming the position of the city council of churches that "pinball machines are devices used for gambling and should be outlawed." The resolution was presented to the city council, where an ordinance to abolish such machines is under consideration.

Hamilton county (Cincinnati) has approximately 20,000 "problem drinkers," whose state affects the welfare of around 80,000 persons, Dr. Carl L. Wilzbach, city health commissioner, declared at a recent meeting of the public health federation's committee on alcoholism. Continuing efforts to combat the problem were discussed by committee members.

Pres. Nelson Glueck of Hebrew Union College here, a noted archaeologist, is again heading an expedition this summer in southern Israel to explore the ruins of Nabathean Bronze Age villages in the Negeb desert. The ruins predate Abraham by about 1,000 years.

EDGAR C. HANFORD.

University Missions Reach 83,000

More than 83,000 students were reached in evangelistic programs conducted on 23 university campuses in the past academic year by the University Christian Mission, a project of the National Council of Churches through its joint commission on evangelism.

Desire for Peace Grows in France

Churches Contribute to Reconciliation in Many Ways—Reformed Church Synod Meets in Le Havre

LE CHAMBON-SUR-LIGNON, FRANCE, June 10.—Peace is the key word in France today. A distinguished Protestant evangelist, André de Robert, recently reorganized his itinerant team under the name "Active Peace Service." In cooperation with certain eminent French Protestant intellectuals and with the Protestant social welfare organization CIMADE, Robert has announced a course of preparation for voluntary service. Conceived as an ecumenical venture, directed by a Russian Orthodox writer and staffed by a Roman Catholic monk and several Protestant leaders, this training course is for young people of both sexes and of any nationality who would like subsequently to give 11 months to itinerant team-evangelization in France, earning their livelihood by working at a manual trade.

Catholic Pacifists Define Goals

Another peace-centered effort took place at Colmar in May, when more than 40 Roman Catholic pacifists from various countries and movements came together to mark out the concrete goals toward which they should push in the present crisis. They seek to prove the relevance of Christian nonviolence in the present situation, to work for the peaceful coexistence of East and West, to support the way of negotiation at every point of conflict, to promote an increasing number of contacts, both lay and clerical, between Christians in the East and those in the West, and to strive toward new economic and social structures the world around.

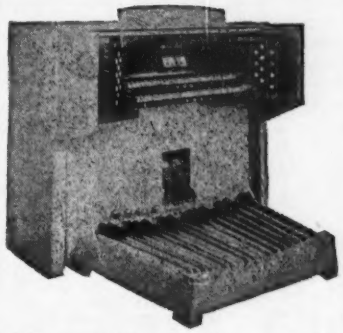
Call for War's End In Indo-China

"Christians Confront War" is the title of a sharp declaration by another group of French Catholics, intellectuals who have no special connection with the pacifist movement. Many priests are among those signing the statement. It says: "The course of events in Indo-China tragically illustrates the conclusions of contemporary sociologists and those of Catholic theologians and social historians. . . . All modern wars inevitably degenerate into total war. . . . With modern means of propaganda and destruction, the evils born out of a war almost fatally exceed the good which it was thought could be saved or restored by going to war. . . . The very notion of a just war has become dim and obscure." Calling for an immediate cease-fire in Indo-China, the signers protest against any interpretation of the southeast Asia conflict as a "crusade for Christian civilization," finding it unthinkable that Catholics in the West should contribute to the hardening of the opposition to a negotiated peace.

German and French Pastors Confer

This spring three serious peace-building efforts along a particularly explosive fron-

IN THE FAR NORTH



A Casavant organ has recently been installed in the First Presbyterian Church of Anchorage, Alaska, located 2,500 miles North West of Seattle. Even in that country one may depend on the reliability of such an organ.

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tier were carried a step further. The first was the seventh French-German parish-to-parish visit to be conducted since the war. It followed the pattern set for these interchanges in the early postwar years. A dozen French Reformed pastors welcomed their German counterparts. The 10-day program started with three days of vigorous theological interchange (on the Evanston theme) at the Chambon-sur-Lignon fellowship center here on the high plateau between the Loire and the Rhone. Then the German pastors were guests in French parsonages up and down the countryside, preaching and speaking to a score of rural Protestant groups. Newcomers to the Franco-German pastoral meetings this year were three Saarlanders. On their urgent invitation, next year's meeting will be held in the Saar.

French, German Pastors Meet In Rhineland

Immediately after the rural pastors' exchange program, chosen leaders of French Protestantism went to the German Rhineland to meet with top personalities of the Protestant church of that area. This was the fifth such meeting organized by the Franco-German Fraternal Council. The four-day conference concerned itself with the theme "Christian Hope in This Industrialized World." As many laymen as pastors participated. The conference ended with two public meetings and an inspection of a large Ruhrland factory widely known for its liberal social policies. Meanwhile, in a third project, 20 French Protestant university students made a second visit to Protestant students in East Germany—at the universities of Dresden, Leipzig and Halle. Accompanied by their 30 hosts, they freely confronted student groups with information about French intellectual life in general and their own Protestant outlook in particular.

Generous Giving Marks Past Church Year

The National Synod of the Reformed Church of France, largest Protestant denomination in the country, is meeting at Le Havre this week. Its main concern is the sharp decline over the past three years in the number of candidates for the ministry. Commissions have been studying the nature of today's pastoral ministry, asking whether it is well adapted to the current scene. Roughly half a million in number, members of the Reformed Church of France gave about $1 million last year for the current expenses of their denomination, including the basically equal salaries of their 600 pastors but excluding all building and maintenance expenses. They gave another $135,000 for support of 66 home mission churches. Together with French Lutherans and various Swiss Protestant groups, they support 314 foreign missionaries who are bringing Protestant influences to bear on the lives of about a million natives in the French colonies. Nearly 200,000 of these natives are full communicant members of Protestant churches. If to these figures were added the sums contributed to numerous Protestant welfare institutions and to the Paris Missionary Society, it would probably be found that these sons of the Huguenots give as much in benevolences as they do to meet the current expenses of their own churches.

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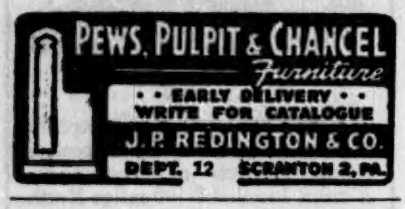

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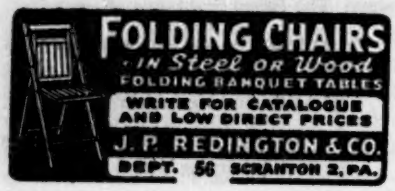

Theological Schoolmen Meet in Chicago

Plan Two-Year Study of Ministerial Training Throughout Nation

CHICAGO, June 16.—The 19th biennial meeting here the past two days of the American Association of Theological Schools considered "New Frontiers in Theological Education." This organization, which grew out of the studies by Prof. May of American theological schools a generation ago, is now launching another such study under the direction of Prof. H. Richard Niebuhr of Yale Divinity School.

According to Dr. Niebuhr, the new survey of theological education (which was made possible by a grant to the association from the Carnegie Foundation) is expected to take two years. At the end of that time, Dr. Niebuhr anticipates, the study will publish (1) a history of the Christian ministry, (2) an analysis of theological education modeled on the Harvard report on general education, including recommendations to American theological schools, and (3) a descriptive book reporting on the present state of theological education.

Seek More Able Candidates

Another project described here also grows out of a grant of money to the American Association of Theological Schools. Robert Rankin, formerly chaplain of the Associated Colleges of Claremont (Calif.), will direct a program which will select top-ranking students who may be interested in the ministry but are "not sure," and send them for a year to seminaries under the theological fellowships recently established by the Rockefeller Brothers fund. At the beginning about 55 such fellowships will be available.

The rather large representation of theological seminary presidents and deans here was particularly interested in Elmer G. Million's address on "Psychological Testing in the Seminaries." Mr. Million, secretary of the department of the ministry of the National Council of Churches, had heard from 80 seminaries, of which 53 are using tests of many kinds to determine vocational aptitudes, academic interest, intelligence, achievement, personality profiles and other matters concerning the prospective and the enrolled theological student. This biennial meeting voted to hold a conference of seminary representatives next winter on the matter of psychological testing.

Fraudulent Seminaries

Charles L. Pyatt of the College of the Bible, Lexington, Ky., reported for the committee on fraudulent schools and colleges. It is his opinion that the process of accreditation which is now being carried on through the American Association of Theological Schools is making existence

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more precarious for substandard schools. In addition to the A.A.T.S., accreditation is also being done by the American Association of Schools of Religious Education and the Accrediting Association of Bible Colleges and Bible Institutes. Between them they are crowding the fraudulent schools harder everywhere.

Among others who addressed this biennial meeting were Edward H. Roberts, dean of Princeton Theological Seminary; Liston Pope, dean of Yale Divinity School; Walter G. Muelder, dean of Boston School of Theology; Seward Hiltner of the federated theological faculty of the University of Chicago; Everett C. Parker of the National Council of Churches; Ralph D. Hyslop of the Pacific School of Religion, Berkeley; Robert F. Beach, librarian at Union Theological Seminary, New York city; and Daniel T. Niles of the Methodist Church in Ceylon. H. E. F.

The Professors Confer

Representing Various Disciplines, They Consider Religion and Education

MONTREAT, N. C., June 14.—Some 200 southern college and university professors representing a dozen denominations and many fields of study have been meeting here the past six days in a faculty conference on religion and education, the first of its kind. The meeting, nonsectarian and interracial, was sponsored jointly by the Presbyterian, U.S., and Methodist boards of education.

These professors of mathematics, English, political science, sociology, history, philosophy, theology and other disciplines heard authorities in various fields present their views, then held open discussions.

Christian Education 'Roadblocked'

Ernest C. Colwell, dean of faculties at Emory University in Georgia, told the delegates that Christian education does not exist today "in any adequate sense" in the nation's colleges and universities. The major roadblock, he said, is the professors' indifference to values. "They do not fight against religion, but neither do they fight for it," he declared. What can the individual teacher do? Said Dr. Colwell: "He is called to guerrilla warfare. He must bear his individual testimony constantly."

E. Harris Harbison, professor of history at Princeton University, was one of several lecturers on "The Intellectual Disciplines and Christian Faith." He appealed for a Christian understanding of history. "The meaning of the current human struggle seems to be more understandable to those who take God seriously than to those who do not," he said.

'The Church and the World'

Pres. John A. Mackay of Princeton Theological Seminary, who gave four lectures on "The Church and the World—Report from the Continents," said that today's basic struggle is between the ecumenical church and the totalitarian state. Edward J. McShane, professor of mathematics at the University of Virginia and president of the Mathematical Association of America, insisted that St. Augustine's "faith seeking understanding" is the best formula for understanding both the Christian faith and the modern conception of the universe. Two lectures on theology were given by both Prof. Kenneth J. Foreman of Louisville Theological Seminary and Prof. James I. McCord of Austin Presbyterian Theological Seminary. Following them, professors from various fields earnestly discussed such theological conceptions as the incarnation, redemption and the Holy Spirit.

The Montreat conference is expected to give impetus to the Faculty Christian Fellowship, the nationwide movement for study and witness among college and university teachers. WOODROW A. GEIER.

Evanston Delegates

This column concludes The Christian Century's listing of official delegates named (as of April 1) to represent their respective churches at the World Council of Churches' Second Assembly at Evanston, Ill., Aug. 15-31. Six previous consecutive installments have appeared.

UNITED STATES OF AMERICA (*continued from last week*)

Protestant Episcopal Church: Bishop Stephen F. Bayne, Jr., Seattle; Bishop Howard R. Brinker, Omaha; Michael Budzanoski, Monongahela, Pa.; Mrs. Alfred M. Chapman, Washington Crossing, Pa.; Rev. Powel M. Dawley, New York city; Bishop Angus Dun, Washington, D. C.; Rev. Alden D. Kelley, Evanston, Ill.; Rev. James W. Kennedy, Lexington, Ky.; Clifford P. Morehouse, New York city; Mrs. Henry Hill Pierce, New York city; Bishop Henry Knox Sherrill, New York city; Mrs. Edwin Allen Stebbins, Rochester, N. Y.; Charles P. Taft, Cincinnati; Rev. Theodore O. Wedel, Washington, D. C.

Reformed Church in America: Rev. D. Ivan Dykstra, Holland, Mich.; Rev. Elton M. Eenigenburg, Holland, Mich.

Religious Society of Friends of Philadelphia and Vicinity: J. Bernard Haviland, Westtown, Pa.

Romanian Orthodox Episcopate in America: Rev. Victor Barbulescu, Chicago.

Russian Orthodox Greek Catholic Church in Northern America: Rev. Vladimir S. Borichevsky, Joliet, Ill.; Ivan Michaelson Cmp, Philadelphia; Rev. George Florovsky, New York city; Bishop John Shahovskoy, San Francisco.

Seventh Day Baptist General Conference: Rev. Clifford Hansen, Salem, W. Va.

United Evangelical Lutheran Church: Rev. Hans C. Jersild, Blair, Neb.

United Lutheran Church in America: Rev. F. L. Conrad, Salisbury, N. C.; Rev. Franklin Clark Fry, New Rochelle, N. Y.; Prof. Millard E. Gladfelter, Philadelphia; Rev. Stewart W. Herman, New York city; Helen M. Knubel, New Rochelle, N. Y.; Prof. Walter C. Langsam, Gettysburg, Pa.; Rev. Royal E. Lesher, Austin, Tex.; Rev. Albert W. Lotz, Kitchener, Ont., Canada; Rev. J. J. Scherer, Jr., Richmond, Va.; Rev. Joseph Sittler, Maywood, Ill.; Clarence C. Stoughton, Springfield, O.; Mrs. L. A. Witteman, West Richfield, Ohio.

United Presbyterian Church: J. Kenneth Miller, Garden City, N. Y.; Rev. Theophilus M. Taylor, Pittsburgh.

WEST AFRICA—*The Church of the Province of West Africa:* Bishop R. N. Coote, Bathurst.

YUGOSLAVIA—*Reformed Christian Church of Yugoslavia:* Bishop Sandor Agoston, Backa.

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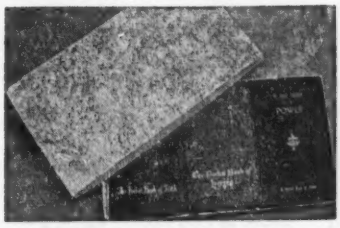

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INDEX Volume LXXI (January-June, 1954)

Titles of Articles and Editorials

Adopt New Measure of Race Relations (edit.), 35
Adventists Hail Evanston as Day of Opportunity (edit.), 66
Airborne V.I.P.'s Swarm, 205
Alabama Book-Toasters, by Renwick C. Kennedy, 498
Ambition in the Ministry (edit.), 40
America Needs a New Policy (edit.), 571
A.C.L.U. Denounces Citizenship Plan (edit.), 197
A.C.L.U. Reports on Civil Liberties (edit.), 4
American Legion Spurns Pressure of Sectarians (edit.), 605
American Lenten Meditation, An, 1954 (edit.), 355
American Troops for Indo-China War (edit.)? 67
And Now There Is None (edit.), 692
Anglicans Sue to Dissolve South India Union (edit.), 573
Anguish in the Church of France, by Howard Schomer, 547
Another Week with the Death Bombs (edit.), 539
Arab-Israel Border Battles Continue (edit.), 573
Are Both Sides Throwing Dust in the Air (edit.), 452
Are 'Iron Curtain' Churches the Only Sinners (edit.)? 781
Are Legislative Salaries Low (edit.)? 325
Are NATO Funds Subsidizing Portuguese Colonialism (edit.)? 35
Are Protestants to Blame in Italy (edit.)? 197
Are the Churches to Save Mr. Velde (edit.)? 101
Armament Race in Central America (edit.), 691
Arms for Pakistan—and Guatemala (edit.), 659
As It Was in 1941, Is Now and Ever . . . (edit.)? 390
Asia and Scientific Materialism, by Howard Brinton, 701
Asian Conference a By-Product (edit.)? 195
At Caracas (edit.), 326
Attack Launched on Evanston Delegates (edit.), 324

Back to Dishonor? by John Collier, 578
Ban Liquor Drinking on Michigan TV (edit.)? 356
Baptist Fat in North Carolina Fire (edit.), 484
Baptists Warned to Hold to Center (edit.), 68
Barth, Karl—a Portrait, by Maria Fuerth Sulzbach, 332
Berggrav Enters Norwegian Dispute over Hell (edit.), 35
Beria Bites the Dust (edit.), 4
Berlin—A Beginning (edit.)? 260
Bishops Cooperate to Stop Undermining of Sunday (edit.), 260
Blockade of Suez Brought to U.N. (edit.), 196
Blueprint for Discord (edit.), 782
Britain Grants New Powers to the Gold Coast (edit.), 371
Britain Moving Toward Atomic Power Lead (edit.), 133
Britain Takes First Step Toward Kenya Reform (edit.), 419
Brotherhood Gets a Black Eye (edit.), 508
Buddhists Also Hold World Council (edit.), 693
Bunche, Dr., Cleared by Loyalty Board, (edit.), 724
But Don't Major in Religion! by J. Paul Williams, 731
Butter for Russia: Why Not (edit.)? 96
Byrnes', Governor, Is Not the Only Voice (edit.), 660

California Churches Balk at Oath Law (edit.), 419
Call for Freedom of Our Cities (edit.), 293
Call the U.N. Assembly (edit.)! 540
Cambodia Appeals to the United Nations (edit.), 540
Can Missions Be Christian? by Ralph R. Keithahn, 202
Catholic Bishop Sheil Denounces McCarthy (edit.), 469
Catholic Police Cheer for McCarthy (edit.), 483
Chakko, Sarah, and the Ecumenical Church (edit.), 163
Changing Minds in South Africa (edit.), 36
Charity Rackets Bill Ready in New York (edit.), 261
Chicago Ecumenical Institute, The, 704
Christ—the Hope of the World, Excerpts from the Third (and Final) Report of the Advisory Commission of Theologians, 733
Christchild and Bishop Sheen, The, by A. Roy Eckardt, 78
Christian Family Living, by J. C. Wynn, 267
Christianity in India Under Fire, by Donald F. Ebright, 729
Christians and Doctor Oppenheimer (edit.), 540
Church Amid Racial Tensions, The, by Alan Paton, 393
Church and the Workingman, The, by Richard C. Smith, 699
Church as Prophetic Critic, The, by John C. Bennett, 9
Church Assembly and Prince of Peace, by Princess Wilhelmina, 790
Church Council Warns Probers (edit.), 387
Church or Country Club? by a Member, 266
Churches Can Help Distribute Food (edit.), 259
Churches Need Surpluses to Aid Humanity (edit.), 627
Cigaret Manufacturers Should Try Again (edit.), 69
Clerical Social Security May Be Thwarted (edit.), 756
Colombia: Let's Get the Facts (edit.)! 164
Colombian Regime Shifts Ground (edit.), 196
Colombo Conference Marks a New Day (edit.), 572
Communism Defeated by Church Laity (edit.), 228
Conferences with Russia Resumed in Berlin (edit.), 131
Congregationalists to Drop Merger (edit.)? 573
Congress Bows to a Church, by a Washington Correspondent, 461
Constitution at Stake in Bricker Amendment (edit.), 99
Constitutional Amendments and Religious Liberty (edit.), 628
Contrasting Actions on Segregation Verdict (edit.), 779
Conversation at Midnight, by James B. Moore, 635
Corporation or Family Farms? by Martin Schroeder, 608
Court Strikes Down Censorship Acts (edit.), 132
Court Takes Hand in Church Discipline (edit.), 101
Crosses and Taxes (edit.), 198
Cuts Threaten America's Friendship Program (edit.), 389

Deep Waters (edit.), 359
Destiny of Japan, The, by Francis B. Sayre, 580
Devise Way to Give to Theological Education (edit.), 307
Dibelius, Bishop, Signs—and Repents (edit.), 628
Discord's Apostle Hard at Work (edit.), 507
Do We Believe in Democracy (edit.)? 661
Does Eisenhower Pledge Conflict With Dulles Doctrine (edit.)? 358
Douglas, Paul, and the Party System (edit.), 4

Easter and the Bomb (edit.), 456
Easter Meditation, 451
Eclipse of the Ecumenical Goal, by Charles Clayton Morrison, 42
Education: Christian and Liberal, by Phillips P. Moulton, 488
Egypt Learns from Sudan (edit.), 323
Eisenhower as President (edit.), 167
Episcopal General Convention Transferred to Honolulu (edit.), 779
Elder Statesmen Warn (edit.), 134
Episcopalians Hit Discrimination (edit.), 628
Episcopalians to Shift General Convention (edit.), 755
Ethiopia and the African Future (edit.), 695
Evanston Dateline, by Charles C. Parlin, 549
Explanation that Explains Too Much, An (edit.), 100

Fair and Open Encounter (edit.), 231
Fair Treatment for Puerto Ricans (edit.)! 357
Final Report, The (edit.), 725
Find Lost Tomb of Pyramid Builder (edit.), 692
Finds Liquor a Necessity for Nation's Defense (edit.), 780
Flemming and Eisenhower Lay UMT to Rest (edit.), 99
For Brotherhood and Union (ed. cor.), 726
For Humanity: 20 for 1 (edit.)! 358
For Reason and Faith, by Samuel R. Neel, Jr., 492
Foresees World Power Returning to Spain (edit.), 37
France Opposes Thai Appeal to U.N. (edit.), 691
'Free Association' in Fraternities (edit.), 196
French Church Crisis Not Resolved (edit.), 325
French Hierarchy Ends the 'Worker-Priests' (edit.), 163
From Pulpit to Picket Line, by Alvin H. Scaff, 788
Fund Given to Aid Study of Theology (edit.), 195

Gamblers Mass for New York Bingo (edit.), 68
Geneva Conference, The (edit.), 483
Georgia Invents New Loyalty Measure (edit.), 292
Georgia Teachers Win a Point (edit.), 453
'Give-Away' Shows Raise Ethical Question (edit.), 227
Goa and Pondicherry Flout Our Claims (edit.), 507
Good News for Church Colleges! by Joseph M. Hopkins, 490
Gospel Among Philosophers, The, by Niels C. Nielsen, Jr., 44
Graham, Billy, in Britain, by Cecil Northcott, 669
Great Christian Editor Passes, A (edit.), 693
Greek Evangelicals and the Evanston Assembly (edit.), 541
Greek Orthodox Bishops Not Coming to Evanston (edit.), 629
Guatemala's Land Reform, by Carleton Beals, 762
Gunfire Clears Caracas Stage (edit.), 291

Half-Baked Proposal, A (edit.), 102
Hang Lanterns in the Church Steeples (edit.)! 627
Harkness', Georgia, Hymn for Evanston (edit.), 755
Have We Abandoned Hope for India (edit.)? 131
Hell Outlawed in Norway (edit.), 293
Help for South Italy, by Belden Paulson, 46
Hershey, General, Wants His Own Judges (edit.), 420
High Churchmen to Meet Before Evanston (edit.), 757
Hold Courts Cannot Close Doors to Prurient Public (edit.), 660
Hope and Mystery in the Christian Faith, by Daniel Day Williams, 198
Hope of the World, The, by C. C. McCown, 633
House Coddles the Religious Press (edit.), 228
House Resumes Hearings on Liquor Advertising (edit.), 629
How Independent Is Vietnam (edit.)? 571
How to Give Wisely (edit.), 7
How to Weather a Parley for Peace (edit.), 539

Ill Will Over Good Health, by Donn Downall, 173
Impending Church Actions (edit.), 630
In Whom Do We Hope? by Paul S. Minear, 106
In Mercy Uniting (edit.), 230
India and the Missionaries (edit.), 631
India Veers Away from Religious Liberty (edit.), 485
Indians to Lose to Power Companies (edit.)? 293
Ingredients of a Fearless Policy, by Vera Micheles Dean, 141
Institute of Pacific Relations Will Continue (edit.), 100
International Trade and Communist Customers (edit.), 454
Internationalize Point IV (edit.), 70
Is Congregationalism Sectarian? by Roland H. Bainton, 234
Is Moral Choice Possible In Modern War (edit.)? 723
Is Tension Easing in Guatemala (edit.)? 756
Is the Constitution Obsolete (edit.)? 389
Israeli Citizen, Class B (ed. cor.), 38
It Can and Does Happen Here (edit.), 260
It Happened in Harlingen, by Donald E. Redmond, 175
It Makes a Difference Who Says It (edit.), 133

Jackson Probes 1935 Action (edit.), 387
Japan Barely Ratifies Rearmament Treaty (edit.), 572
Japanese Resist Return to Prewar Policies (edit.), 756
Japan's Parliament Again Rocked by Scandals (edit.), 540
Jewish Organizations Protest Arms Gifts to Arab States (edit.), 163
'Joe Must Go' (ed. cor.), by Alfred W. Swan, 576

LaFarge Charges U.S. Breaks Indian Trust (edit.), 604
Large Responsibilities Laid on Bilheimer (edit.), 454
Last Great Victorian (edit.), 327
Lead Us Not into Temptation, by Kermit Eby, 74
Legion Misled by Fundamentalists (edit.), 356
Lenten Meditations, 259, 291, 323, 355, 387, 419
'Let Us Possess the Land' (edit.)! 757
Lewis, Fulton, Withdraws from His Church (edit.), 5
Litany for Unity, A (edit.), 67
Look to the Future (edit.)! 509
Lullabys from the Pentagon (edit.), 508
Lutheran Reunion—Another Step (ed. cor.), by Theodore A. Gill, 783

Marshall Islanders Ask End of H-Bombs (edit.), 659
'Massive Retaliatory Power' as Foreign Policy (edit.), 100
McCarran Pursues Security Risks (edit.), 484
McCarthy: Perspective and Prospect, by Elwyn A. Smith, 298
Meditation on the Price of Coffee, A (edit.), 165
Middle East Lurches Toward Chaos (edit.), 421
Middle East Shifts (edit.), 294
Missions in India Under Continued Fire (edit.), 541
Missions of Helpfulness (edit.), 166
More Church Union in India (edit.)? 781
'More It Changes, the More It Is the Same, The' (edit.), 3, 573

Naguib Tackles Toughest Foe (edit.), 132
Nash, Bishop, Clears Accused Clergy (edit.), 164
National Council Board Considers Moving (edit.), 388
N.C.C. Ends Year in Black (ed. cor.), 136
Needed: A Local Protestant Strategy, by John F. Schaefer, 111
Nehru Turns Down American Aid (edit.), 324
Nemesis of Power, The (edit.), 485
New Concordat with Spain, by Lawrence Fernsworth, 637
New Curriculum at Perkins, The, by Merrimon Cuninggim, 514
New Departure at Union Seminary (edit.), 604
'New Look' at Caracas, The (ed. cor.), by G. Baez Camargo, 455
New Look in Church Architecture, The (edit.), 103
New Zealand Asks Questions (edit.), 164
Niebuhr, Reinhold, on Christian Hope (edit.), 660
No School Segregation, Says Supreme Court (edit.), 627
Nothing to Fear at Evanston, by Charles M. Crowe, 583

Odds Against Dulles at Geneva (edit.), 452
Off-Shore Oil Becomes an Issue at Caracas (edit.), 357
On Becoming a Statistic, by Clair M. Cook, 304
One Reason Why They Push for UMT (edit.), 36
'Operation Salvage' Opens in Talks with British (edit.), 779
Oppenheimer, Dr., Wasn't 'Enthusiastic' (edit.), 723
Our Arabian Ally Shows His Hand (edit.), 67
Our Hope Is in God, by Hugh Stevenson Tigner, 698
Our Middle East Policy (ed. cor.), 71

Pacific Inferno (edit.), 391
Pakistan Arms Pact Brings Missionaries Under Fire (edit.), 420
Pakistan's Inner Struggle (edit.), 541
Panhel or Hell? by Edith W. Simester, 493
Parallel Fifties, The, by Wilfred W. Black, 264
Peace with the Earth, by Monroe Bush, 238
Play Fair with Okinawans! by Otis W. Bell, 76
Policy Crisis in Catholic Colombia, by M. Searle Bates, 786
Politics and Foreign Aid (edit.), 423
Post-Bricker Reflections (edit.), 357
Prayer for the Sick, by Edward S. Zelley, Jr., 300
Presbyterian Thunderclouds, by Sherwood Eliot Wirt, 545
Presbyterian Union Plan Completed (edit.), 229
President's Religious Faith, The, by Paul Hutchinson, 362
Press Gibes at Maoris Cause Resentment (edit.), 134
Prisoner Release a Blow to Communism (edit.), 132
Probe of Foundations Makes Headlines (edit.), 692

Propose World News Agency (edit.), 292
Prospects Wane for Success in Berlin (edit.), 195
Protest Against More H-Bomb Blasts Grows (edit.), 420
Protestantism in the World Council of Churches, by Charles Clayton Morrison, 760
Protestantism to the Center (edit.)! 574
Psychological Warfare Can Hit the Wrong Target (edit.), 539

Quakers Warn Against Indo-China War (edit.), 755
Quality of Mercy Is Strained by Rank (edit.), 603
Quebec Censor Bans Luther Film (edit.), 69
Quest for International Community, by Philippe Maury, 297

Race the Real Test of Brotherhood (edit.), 165
Read It and Weep (edit.), 355
Religious Freedom Among Arabs, by Wilton Wynn, 463
Religious Leaders Ask Probe of Informers (edit.), 259
Renascent Protestantism, by Bernard Eugene Meland, 458
Report Force Fails in African Colony (edit.), 323
Retaliation Is Murder (edit.), 453
Return of Christ, The, by Francis D. Nichol, 170
Revive Vatican Embassy Issue (edit.), 292
Rhodesian Copper Miners Fight Racial Bars (edit.), 101
Rome's New Saint (edit.), 605
Russia Accepts Eisenhower's Invitation to Atomic Talks (edit.), 3

School Decision, The (edit.), 662
Second Assembly of the World Council of Churches, The, 397
Security Council to Air Middle East Crisis (edit.), 604
Seek Stronger Control of Bomb Tests (edit.), 451
Senate Vote Kills Bricker Proposal (edit.), 260
Service Declines as Postal Losses Grow (edit.), 227
Shall Movies Exploit Filth for Profit (edit.)? 37
Should CARE Use Its Political Muscle (edit.)? 228
Slight Margin of Error, A (edit.), 451
Southern Baptists Approve Decision (edit.), 691
Southern Baptists Support Court (edit.), 723
Spanish Workers View Church Askance (edit.), 133
Statehood Bill Dead for This Session (edit.), 508
Stillness Along the Potomac, A (edit.), 780
Stress Loyalty to Truth (ed. cor.), 694
Struggle for the Student Mind, by Herrick B. Young, 334
Suffocate in Surpluses (edit.)? 199

Talk Across the Iron Curtain? by Charles C. West, 109
Teachers' Colleges Study Religion in Education (edit.), 261
That Mess in New York (edit.), 389
Those G.I.'s in Japan, by Lloyd B. Graham, 330
Threaten Baptist Student Leaders (edit.), 388
Through Mandelbaum Gate (ed. cor.), 5
Today's Theological Student, by W. Norman Pittenger, 512
Toward a Responsible Society, by Denys L. Munby, 610
Tragedy of Dien Bien Phu, The (edit.), 603
Travancore Election Highlights Nehru's Domestic Problem (edit.), 325
Traveling Man, The, by Marcus Bach, 426
Trouble Brewing in Atomic Energy (edit.), 659
Trouble Increasing Within Pakistan (edit.), 724

United Action but No Consultation (edit.)? 452
U. S. Churches and the World Council, by Charles Clayton Morrison, 666

Velde Committee Climbs Down (edit.), 229

'Wait till September' (ed. cor.), by Harold E. Fey, 663
Way of Reunion, The, by T. F. Torrance, 204
What's Happening on Formosa (edit.)? 388
When Does Waiting Become Surrender (edit.)? 291
When in Doubt, Go Slow (edit.)! 131
When Racial Tensions Flare, by Alfred P. Klausler, 11
Who Said 'Economic Determinism' (edit.)? 36
Why Not Agree with Mexico (edit.)? 227
Why Not Export Billy Graham (edit.)? 356
Why Not Vote on Warren (edit.)? 260
Why Restudy Theological Education? by H. Richard Niebuhr, 516
Widening Gulf, The (edit.), 421
Will Colombia Become a Theocracy (edit.)? 484
Will Methodism See Its Shrine Demolished (edit.)? 453
Will the Negro Remain Protestant? by Reuben L. Speaks, 668
Women Warn Against War Experiments (edit.), 572

Yakima Indians Look to Future Compensation (edit.), 324
Year of Evanston, The (edit.), 3

Subjects in Articles and Editorials

Abernethy, William S., 509
Academic freedom, 292, 294, 334, 453, 782
Advertising, 356, 629
Africa, central, 101, 102, 323, 419, 571
Africa, eastern, 102, 343, 419, 572, 695, 782
Africa, South, 36
Alabama, 'book labeling' in, 428, 677
Alaska, 508
Alsop, Joseph and Stuart, 67, 135, 508, 540
American Association of Colleges for Teacher Training 261
American Association of Theological Schools, 195, 516, 731
American Baptist Convention, 630, 693, 741
American Civil Liberties Union, 4, 197, 485
American Council of Christian Churches, 324, 356, 507, 550, 603, 627, 782
American Friends Service Committee, 134, 419, 755
American Legion, 324, 356, 507, 603, 782
American Political Science Association, 293
Arab refugees, 39, 230, 259, 334, 543
Arabs, 5, 37, 38, 67, 71, 163, 196, 230, 259, 294, 334, 390, 421, 453, 463, 508, 542, 573, 604, 661, 693
Armaments race, 71, 100, 359, 391, 420, 452, 485, 508, 539, 581, 659, 691
Armenian Apostolic Church, 629
Army, 36, 37, 76, 99, 134, 165, 330, 509, 603, 780
Army posts, liquor at, 37, 331, 509, 780
Asbury Theological Seminary, 198
Asia-West relations, 35, 67, 70, 76, 100, 109, 131, 195, 202, 206, 262, 324, 325, 330, 334, 359, 391, 420, 452, 483, 486, 507, 539, 541, 572, 580, 603, 631, 659, 661, 691, 700, 724, 729, 755, 756, 781
Atomic disarmament (see Disarmament)
Atomic energy, international cooperation on control of, 3, 100, 133, 392, 420, 453, 487, 539, 572
Atomic Energy Commission, U.S., 391, 451, 659, 723
Atomic energy, peacetime use of, 3, 100, 133, 392, 572, 659
Atomic warfare, 100, 133, 391, 420, 451, 456, 485, 508, 539, 540, 572, 659, 723

Baptism, 204
Barth, Karl, 332
Beck, Bertram M., 694
Berggrav, Eivind, 35, 293, 785
Beria, Lavrenti P., 4
Berlin conference of foreign ministers, 131, 195, 262, 455
Bible, 78, 170, 235, 698, 725, 733
Bikini bomb tests, 391, 420, 451, 456, 485, 572, 659
Bilheimer, Robert, 391, 454
Bjoerkqvist, Manfred, 630
Books, censorship of, 232, 428, 677
Boston Post, 355
Bowles, Chester, 70, 72, 325
Bricker amendment, 99, 131, 169, 260, 357
Buddhists, 693, 702, 730
Bunche, Ralph, 724
Bundy, Edgar, 356, 507
Butter, 99, 134, 200
Byrnes, James F., 660

California, 419, 781
Cambodia, 540, 661
Canada, 69, 165, 326, 452, 781
Capitalism, 136, 264, 394, 423, 610, 762
Caracas conference of American states, 291, 326, 337, 455, 757
CARE, 228
Carpenter, J. Henry, 781
Catholicism, 37, 45, 46, 69, 78, 100, 133, 163, 164, 165, 196, 197, 198, 229, 232, 261, 292, 299, 325, 355, 421, 458, 461, 483, 484, 491, 547, 605, 637, 669, 724, 757, 779, 786
Censorship, 132, 197, 231, 260, 428, 677
Chakko, Sarah, 163
Charity rackets, 261
Chess tournament, U.S.-Russian, 627
Chicago, racial tension in, 11
Chicago Sun-Times, 324, 388, 780
Chicago Tribune, 5, 36, 356, 421, 780
China, Christians in, 109
China, Communist regime in, 109, 196, 263, 724, 781
Chinese Nationalists, 358, 388
'Christian amendment,' 628
Christian Beacon, 782
'Christian hope,' 68, 106, 138, 164, 170, 398, 583, 633, 660, 667, 698, 725, 733, 790
Christian Life and Work, N.C.C. Division of, 136, 664
Church and communism, 9, 37, 100, 109, 133, 164, 197, 206, 228, 229, 259, 294, 297, 299, 324, 362, 387, 419, 458, 547, 603, 610, 629, 694, 703, 724, 727, 781, 782
Church and community, 9, 12, 101, 111, 175, 266, 547, 608, 610
Church and courts, 101, 102, 134, 358, 419, 485, 509, 627, 661, 757
Church and disloyalty charges, 164, 229, 259, 292, 294, 299, 356, 387, 419, 459, 507, 545, 603, 693, 694, 724, 782
Church and economic order, 9, 37, 69, 100, 133, 136, 163, 325, 459, 547, 608, 610, 661, 699, 757
Church and education, 102, 261, 390, 488, 490, 492, 493, 512, 514, 516, 542, 691, 723, 726, 731, 779, 784
Church and family, 266, 267, 608
Church and internatoinal relations, 297, 324, 487, 610, 664, 723, 735, 781
Church and labor, 37, 100, 133, 163, 325, 547, 610, 637, 661, 699, 757, 788
Church and liquor, 5, 266
Church and politics, 9, 101, 230, 294, 297, 356, 387, 419, 483, 545, 610, 628, 637, 695, 729
Church and public issues, 9, 69, 70, 101, 136, 164, 228, 259, 294, 297, 299, 325, 387, 419, 458, 484, 487, 509, 545, 610, 628, 664, 694, 723, 727, 755, 781
Church and public relations, 10, 137, 549, 783
Church and public schools, 102, 261, 542, 691, 723, 726, 779
Church and race, 12, 36, 102, 165, 230, 303, 542, 584, 628, 660, 663, 668, 691, 723, 726, 755, 758, 779, 781
Church and refugees, 70, 230, 358
Church and relief, 70, 134, 165, 166, 230, 259, 358, 574, 627
Church and rural life, 608
Church and social problems, 5, 9, 68, 100, 102, 133, 163, 173, 325, 513, 547, 610, 628, 630, 663, 698, 699, 753, 779
Church and Social Security, 37, 102, 485, 756
Church and state abroad, 37, 40, 46, 69, 137, 164, 196, 197, 228, 262, 293, 324, 463, 484, 485, 509, 542, 574, 628, 637, 695, 724, 781, 786
Church and state in U.S., separation of, 101, 228, 234, 261, 262, 419, 421, 461, 542, 628, 661
Church and taxation, 198, 419, 509
Church and war, 487, 540, 664, 723, 735
Church building, 103, 758
Church colleges (see Colleges, church-related)
Church councils, 102, 111
Church giving, 7, 198, 261, 358, 492, 539, 737, 784
Church history, 234, 421, 605, 666
Church, local, 101, 111, 175, 266, 267, 300, 608
Church membership, 37, 101, 133, 134, 266, 267, 362, 605, 695, 728, 757
Church of England, 37, 228
Church of North India, 781
Church of Norway, 35, 293
Church of Scotland, 723
Church of South India, 421, 573, 737, 781
Church of Sweden, 40, 509, 630, 757
Church polity, 40, 101, 164, 229, 234, 294, 325, 358, 546, 573, 630, 694, 757, 760, 783
Church union 164, 229, 234, 358, 421, 573, 630, 666, 676, 694, 727, 757, 760, 781, 783
Church unity, 3, 42, 67, 106, 111, 163, 202, 204, 397, 454, 512, 574, 583, 610, 666, 725, 733, 737, 760, 762, 790
Church Women, N.C.C. Department of, 572
Church World Service, 70, 230, 358, 627, 729
Churchman, 542
Cigarets (see Tobacco)
Cincinnati, 101
Citizenship, 102, 197, 231, 292, 627, 694
City-state relations, 293
Civil liberties, 4, 102, 165, 197, 231, 259, 260, 292, 298, 324, 387, 419, 428, 692
Clergy, "red" charges against, 37, 68, 164, 229, 259, 294, 299, 324, 356, 387, 507, 603, 630, 694, 724, 727, 782
Cobalt bomb, 485, 508, 539
Coffee shortage, 165
Colleges, 3, 196, 261, 334, 390, 488, 490, 492, 493, 731, 784
Colleges, church-related, 390, 488, 490, 494, 731, 784
Colombia, 37, 136, 164, 196, 484, 542, 605, 629, 724, 786
Colombo conference, 572
Colonialism, 35, 71, 72, 263, 291, 323, 507, 540, 571, 603, 691
Colored Methodist Episcopal Church, 661
Communion, 204, 757
Communism, 4, 109, 164, 231, 263, 264, 291, 324, 326, 334, 423, 455, 485, 572, 610, 701, 762
Communists in U.S., 102, 197, 229, 298, 485, 692, 694
Congregational Christian Churches, 234, 358, 573, 630, 676
Congress, 83rd (2nd session), 99, 102, 131, 168, 228, 229, 259, 260, 291, 293, 325, 357, 387, 389, 424, 452, 461, 484, 508, 574, 578, 604, 605, 628, 659, 692, 756, 780
Congress, prayer room in, 605
Congressional investigations, 3, 4, 101, 164, 229, 231, 259, 291, 294, 298, 356, 387, 573, 627, 692, 727, 780, 782
Congressional powers, 100, 131, 133, 168, 260, 299, 357, 387, 389
Conscientious objectors, 420, 485
Constitution, 99, 103, 131, 132, 231, 260, 264, 358, 389, 627, 628
Coptic Church, 695

Danforth Foundation, 261
Delaney, Hubert T., 542
Democracy, 4, 9, 11, 38, 72, 109, 142, 175, 196, 197, 231, 264, 299, 387, 455, 459, 661
Denominationalism, 42, 111, 202, 234, 512, 630, 666, 737, 760
Dibelius, Otto, 628
Dickenson, Corp. Edward S., 603
Disarmament, atomic, 3, 100, 133, 392, 452, 453, 487, 539, 540, 572
Disloyalty charges, 3, 102, 135, 142, 164, 229, 230, 291, 292, 294, 298, 356, 387, 419, 428, 484, 507, 540, 627, 692, 723, 724, 727
Divorce, 421
Douglas, Paul, 4
Dulles, John Foster, 100, 133, 135, 262, 326, 358, 367, 389, 452, 455, 483, 539, 571, 603, 691

Ecclesia, 133
Economic aid abroad, 166, 200, 228, 334, 424, 454, 762
Economics, U.S., 74, 168, 200, 227, 394, 423, 455, 611
Economics, world, 101, 165, 200, 238, 326, 334, 423, 454, 455, 581, 611
Ecumenism (see Church unity)
Education, 3, 165, 195, 196, 232, 261, 334, 389, 390, 428, 488, 490, 492, 493, 502, 514, 516, 604, 627, 662, 691, 731, 750, 779, 784
Education, religion in, 261, 390, 490, 492, 493, 731
Egypt, 132, 196, 294, 325, 335, 421
Eisenhower, Dwight D., 3, 99, 102, 131, 141, 167, 198, 199, 424, 462, 580, 451, 485
Episcopal Church, Protestant, 164, 542, 603, 628, 735, 779
Epworth rectory, 453, 542
Eschatology (see 'Christian hope')
Established churches (see State churches)
Ethiopia, 605
European Defense Community, 103, 262, 359, 452, 779
Evangelical Lutheran Church, 783
Evangelism, 356, 669, 700

Faith and Order, 164, 204, 398, 666, 737
Family, 267, 608, 694
Farm problems, 165, 166, 168, 199, 227, 298, 335, 608, 627, 762
FBI, 420, 724
Fear, 9, 110, 133, 141, 451, 485, 493, 508, 539, 583, 610, 733
Flag, pledge to, 629

Food supply, 70, 99, 134, 165, 166, 199, 228, 298, 299, 358, 608, 627
Ford Foundation, 335, 692
Foreign ministers' conferences (see Berlin, Geneva)
Foreign Operations Administration, 70, 228, 259, 424
Foreign policy, 3, 35, 67, 70, 71, 76, 99, 100, 131, 133, 135, 141, 163, 195, 227, 262, 264, 299, 324, 325, 326, 358, 359, 389, 390, 420, 423, 451, 452, 455, 483, 486, 507, 539, 571, 603, 604, 659, 691, 755, 756, 762, 779
Formosa, 358, 388
Foundations, philanthropic, 7, 134, 166, 261, 335, 507, 692
France, 37, 67, 69, 100, 134, 163, 193, 209, 261, 262, 325, 390, 452, 507, 540, 547, 571, 691, 779
France, churches in, 37, 69, 100, 134, 163, 229, 261, 325, 547
Franco, Francisco, 637
Fraternities, 196, 498
Fundamentalists, 68, 356, 388, 484, 507, 603, 669, 782

Gambling, 68, 261, 389
Geneva conference of foreign ministers, 262, 452, 483, 539, 571, 603, 779
Georgia literature commission, 235
Georgia loyalty test, 292, 453
Germ warfare, 358, 603
Germany, churches in, 542, 628, 724
Germany, East-West tension in, 110, 195, 262, 359, 628
Germany, rearmament of, 195, 262, 359
Gill, Theodore, 326
'Giveaway' shows, 227
Goa, 35, 307
God, man's relation to, 9, 44, 106, 138, 170, 198, 259, 291, 300, 323, 355, 362, 387, 419, 451, 456, 488, 610, 633, 670, 698, 733, 790
Gold Coast 571
Gore, Leroy, 576
Graham, Billy, 294, 356, 669
Great Britain, 37, 71, 133, 294, 323, 325, 356, 358, 360, 419, 451, 453, 542, 571, 669, 724, 779
Great Britain, churches in, 37, 356, 453, 542, 669
Greece, churches in, 541, 629, 757
Guatemala, 659, 691, 756, 762

Haile Selassie, 695
Harkness, Georgia, 735
Harlingen, Tex., 175
Harvard University, 3, 134, 782
Hawaii, 508, 779
Healing of the sick, 173, 300
Heifer Project, 165, 374
Helander, Dick, 40, 509
Hell, 35, 69, 998
Herman, Stewart W., 37
Hiltner, Seward, 261
Hindus, 202, 485, 631, 729
Hopkins, Garland Evans, 37
Hospitals, 173
House, Francis Harry, 391, 454
Houston, Tex., 232
Hutchison, John A., 387
Hydrogen bomb, 391, 420, 451, 456, 487, 508, 539, 540, 572, 659, 723
Hymn Society of America, 735

Immigration legislation, 356, 358, 461, 574, 603
Immortality, 139, 170, 367, 419, 451, 456, 735
India, 35, 72, 131, 197, 202, 230, 324, 325, 334, 420, 485, 507, 541, 573, 574, 631, 659, 661, 729, 757, 781
India, Christian missions in, 202, 420, 485, 541, 574, 631, 659, 661, 729
Indianapolis, Sunday closing in, 780
Indians, American, 293, 294, 324, 578, 604
Indo-China, 67, 262, 390, 452, 483, 539, 540, 571, 572, 603, 691, 755, 779
Industry, 101, 294, 394, 423, 610, 699
Inge, W. R., 327
Institute of Pacific Relations, 100
International League for Apostolic Faith and Order, 757
Iron curtain, religion behind, 109, 228, 324, 356, 628, 724, 781, 782
Israel, 3, 38, 67, 71, 163, 196, 294, 324, 390, 421, 453, 542, 573, 604, 661, 693
Italy, 46, 197, 629

Jackson, Donald L., 229, 356, 387, 781
Japan, Christians in, 330, 583, 701
Japan, politics in, 540, 572, 756
Japan-U.S. relations, 330, 399, 391, 572, 580, 701, 756
Japan, U. S. service men in, 330
Jehovah's Witnesses, 165, 365, 485
Jews, 3, 38, 165, 508
Jones, Broadus E., 68
Jones, E. Stanley, 134
Jordan, 39, 390, 421, 453, 508, 542
Judaism, 3

Kashmir, 197, 324
Kenya, 102, 323, 419, 572, 782
Korea, negotiations on, 132, 195, 262, 483, 539, 779
Korea, relief for, 197, 230, 259

Labor, U. S., 74, 168, 173, 227, 394, 699
LaFarge, Oliver, 604
Latin America, Protestantism in, 37, 136, 164, 196, 484, 542, 603, 629, 724
Latin American nations, relations among, 37, 291, 326, 357, 453, 659, 691, 756, 762
Laubach, Frank, 453
Laymen, 69, 166, 206, 267, 300, 630, 663, 700, 757
Lebanon, 464
Legal procedures, 101, 102, 134, 259, 358, 419, 420, 484, 485, 509, 627, 660, 662, 692, 757
Lewis, Fulton, Jr., 3
'Liberalism' in religion, 458, 513, 698
Lippmann, Walter, 292, 452, 573
Liquor, 3, 37, 266, 356, 421, 509, 629, 780
Little League baseball, 175
Lorwin, Val. R., 692
Loyalty tests, 292, 419, 453

Lutheran Church—Missouri Synod, 112
Lutherans abroad, 35, 37, 40, 262, 421, 630
Lutherans in U.S., 112, 262, 419, 630, 783

Mackay, John A., 630, 694, 727
Manchester Guardian, 100
Mar Thoma Church, 757
Marshall islanders, 659
Mariology, 422, 454, 603
'Martin Luther,' 69, 358
'Massive retaliation' (see Retaliatory military policy)
McCarran, Pat, 102, 484
McCarran-Walter immigration act, 102, 356, 461, 574, 603
McCarthy, Joseph R., 3, 135, 142, 291, 298, 355, 483, 573, 576, 780
McCarthy-army hearings, 573, 780
McIntire, Carl, 507, 550, 782
Medical services, 168, 173, 782
Methodists, 37, 111, 453, 454, 542, 661
Metropolitan opera, 36
Mexican 'wetbacks,' 227
Mexico, 227, 455
Micklem, Nathaniel, 454
Middle East, 3, 67, 71, 131, 163, 196, 230, 294, 390, 421, 453, 483, 508, 542, 573, 604, 661, 693
Militarism, 36, 100, 133, 163, 197, 358, 359, 362, 389, 391, 452, 483, 508, 540, 572, 603, 659, 691, 723, 756
Military aid abroad, 35, 37, 67, 70, 71, 131, 163, 197, 264, 295, 324, 358, 359, 389, 390, 420, 452, 539, 571, 572, 691
Millington, Tenn., Methodist church in, 542
Ministry, 10, 37, 40, 195, 229, 294, 300, 512, 514, 516, 604, 695, 699, 731, 736, 757
Missions, foreign, 46, 76, 166, 202, 205, 420, 485, 541, 574, 631, 661, 697, 728, 729
Missions, foreign, visits to, 205
Molotov, V. M., 195, 262, 452, 455, 483
Moral judgments, 3, 9, 37, 74, 109, 132, 227, 231, 259, 456, 483, 485, 540, 583, 610, 723
Motion pictures, 37, 69, 132, 197, 358
Muslims, 6, 132, 294, 295, 463, 542, 712

Naguib, Mohammed, 132, 294, 323
Nash, Norman B., 164
National Association of Manufacturers, 294
National Council of Churches, 136, 387, 388, 509, 574, 663
Negroes, 11, 163, 175, 198, 230, 542, 584, 627, 660, 661, 662, 668, 691, 723, 726, 735, 758, 779, 781, 782
Nehru, Jawaharlal, 324, 325, 420, 507, 631, 661, 729
New York Herald Tribune, 38, 627
New York Times, 36, 133, 134, 195, 227, 387, 390, 483, 484, 486, 573
New Zealand, 134, 164
Niebuhr, Reinhold, 660, 725
Niemöller, Martin, 724
Nixon, Justin Wroe, 509
North Atlantic Treaty Organization, 35, 359, 452, 507
North Carolina, Baptists in, 68, 388, 484
Norway, 35, 293
Nuns, immigration bills for, 461

Oil, 72, 131, 357, 391
Okinawa, 76
'One Great Hour of Sharing,' 230, 259, 358
Oppenheimer, J. Robert, 540, 660, 723
Organization of American States, 291, 326, 357, 455
Orthodox churches, 541, 629, 724, 757
Oxnam B. Bromley, 229, 782

Pacifism, 362, 420, 724, 755
Pakistan, 35, 71, 131, 197, 230, 294, 295, 324, 420, 541, 659, 724
Papini, Giovanni, 69
Philadelphia Daily News, 780
Philanthropic foundations (see Foundations)
Philanthropy, 7, 134, 166, 198, 230, 261, 507, 692
Philippines, 788
Philosophy, 44
Pilgrim Holiness Church, 661, 757
Pius X, 603
Pius XII, 165, 603, 629
Point IV, 70, 73
Poland, Protestants in, 262
Poling, Daniel A., 694
Politics, 4, 70, 99, 103, 141, 167, 199, 227, 229, 260, 291, 298, 389, 395, 509, 574
Pollard, William G., 542
Portugal, 35, 307
Post Office, 227, 228, 260
Power, 485
Prayer, 102, 134, 300, 358, 603
Prayer in courtroom, 102, 134
Presbyterian Church, U.S., 229, 630, 661, 726
Presbyterian Church, U.S.A., 10, 69, 294, 545, 630, 694, 727
Presbyterian union, 229, 630, 694, 726
Presidential powers, 133, 167, 260, 299, 357, 358, 389
Press, 132, 228, 232, 292, 335, 421, 549, 693, 783
Press, religious, 228, 549
Prices, 165, 200
Prisoners of war, 132, 603
Protestantism, 37, 42, 44, 111, 136, 164, 196, 197, 204, 229, 230, 234, 300, 422, 458, 484, 541, 542, 574, 583, 603, 637, 666, 668, 699, 725, 733, 783, 786
Psychological warfare, 539, 661, 756
Puerto Rico, 291, 357
Pulpit, 509
Pyramids, 692

Quakers, 134, 419, 735
Quebec, religious freedom in, 69, 165

Race relations, 11, 35, 101, 102, 134, 165, 175, 196, 198, 230, 393, 542, 584, 627, 628, 660, 662, 668, 691, 723, 726, 735, 758, 779
Radio, 227, 629
Refugees, 163, 230, 259, 334, 358, 574
Relief, 70, 166, 197, 199, 228, 230, 259, 574, 627, 782
Religion in Life, 660
Religious education, 261, 267, 731

Religious freedom, 6, 9, 37, 46, 68, 101, 136, 164, 165, 196, 197, 202, 324, 419, 420, 463, 484, 485, 541, 542, 574, 628, 629, 637, 661, 724, 786
Religious News Service, 68, 196, 229, 261, 419, 542, 629, 661
Republican party, 141, 167, 291, 298
'Retaliatory' military policy, 100, 133, 358, 389, 452, 453, 486, 539, 571
Rhodesia, 101
Russia, churches in, 724, 757
Russia, internal situation in, 4, 423
Russia, sale of food to, 99, 200
Russo-West relations, 3, 71, 99, 100, 131, 133, 134, 141, 163, 195, 199, 262, 264, 355, 423, 452, 454, 483, 486, 539, 604, 610, 627, 659, 691, 699, 724
Ryan, Fr. Gannon F., 390

Salvation Army, 629
Saudi Arabia, 67, 72, 163
Schools, public, 102, 232, 294, 428, 627, 660, 662, 691, 723, 726, 758, 779
Schools, public, religion in, 261
Scientists, 171, 420, 451, 485, 489, 540, 701, 723
Segregation, racial, in churches, 165, 230, 393, 542, 628, 660, 662, 668, 726, 735, 759, 779, 781
Segregation, racial, in schools, 102, 165, 196, 198, 232, 627, 660, 662, 691, 723, 726, 759, 779
Selective Service, 37, 420, 485
Service men abroad, 330
Seventh-Day Adventists, 68, 170, 509, 770
Seymour, Gideon, 693
Sheen, Fulton J., 78
Sheil, Bernard J., 483
Social Security, 37, 102, 485, 736
South Africa (see Africa, South)
Southern Baptists, 37, 68, 388, 484, 629, 630, 691, 723, 757
Spain, 37, 133, 574, 637
Speech, freedom of, 132, 166, 197, 231, 259, 324
Sperry, Willard L., 661
State churches, 40, 228, 293, 757, 760
State department, 67, 70, 71, 100, 131, 135, 163, 166, 227, 262, 324, 325, 326, 424, 507, 539, 571, 572, 604, 691
State department, morale in, 135, 166
State legislatures, 292, 293, 428
Student exchange program, 336, 389
Students, 68, 332, 336, 388, 389, 488, 492, 493, 512, 514, 516, 635
Sudan, 323
Suez canal, 196, 295, 421
Sunday closing, 780
Sunday schools, 267
Supreme Court, 102, 132, 134, 197, 227, 231, 260, 391, 485, 627, 628, 660, 662, 691
Sweden, 40, 509, 630, 757
Syria, 294, 463, 544

Taft, Charles P., 136
Tariffs, 454
Taxes, 4, 7, 198, 395, 419, 509
Technical assistance programs, 70, 73, 166, 335, 424
Television, 227, 356, 542
Tennessee Medical Association, 782
Texas council of churches, 102
Thailand, 691
Theological seminaries, 134, 195, 198, 507, 512, 514, 516, 604, 695, 731, 759
Theology, 35, 42, 44, 68, 69, 78, 106, 138, 164, 170, 195, 204, 234, 259, 291, 300, 323, 327, 335, 387, 419, 451, 456, 458, 484, 512, 514, 516, 583, 605, 610, 633, 660, 670, 698, 725, 733, 757
Tillich, Paul, 574
Tobacco, 69
Totalitarianism, 4, 37, 109, 142, 231, 264, 292, 637
Trade, 99, 165, 326, 454, 580, 764
Treaties 90, 131, 169, 260, 357
Truman, Harry S., 3, 133
Two Harbors, Minn., 173

Un-American activities, House committee on, 101, 165, 229, 294, 356, 387, 727
Underdeveloped nations, aid to, 166, 200, 228, 334, 424
Unemployment, 394
UNESCO, 70, 292, 661, 781
UNICEF, 70
Union Theological Seminary (New York), 604
Unions, 74, 101, 103, 175, 396, 699, 768
United Nations, 3, 67, 69, 70, 103, 165, 196, 292, 324, 326, 390, 421, 483, 485, 487, 540, 542, 544, 573, 604, 639, 661, 691, 787
United Nations and Palestine 67, 196, 294, 324, 390, 421, 542, 578, 604, 661
United Nations and refugees, 165, 543
United Nations Declaration on Human Rights, 485, 787
United Nations Disarmament Commission, 392, 453, 487, 540
United Nations Expanded Technical Assistance Program, 70, 544
United Nations Food and Agriculture Organization, 70
United Presbyterian Church, 229, 744
Universal Military Training, 36, 99

Vatican, 37, 69, 197, 261, 292, 353, 421, 629, 637, 786
Vatican-Russia conflict, 355, 629
Vatican, U. S. embassy at, 292
Velde, Harold, 101, 163, 356
Vocation, 74

Wages, 394, 661, 757
Walker, Alan, 605
Warren, Earl, 260
Washington Post, 135, 571
Williams, Claude, 294
Women in the churches, 163, 572
'Worker-priests,' 37, 69, 100, 163, 229, 261, 385, 547
World Council of Churches, 3, 42, 44, 69, 106, 138, 163, 164, 204, 324, 391, 393, 397, 454, 507, 541, 549, 583, 605, 610, 629, 660, 666, 725, 733, 760, 782, 790

World Council of Churches Evanston Assembly, 3, 42, 69, 106, 138, 164, 170, 204, 324, 326, 356, 397, 397, 341, 549, 583, 603, 610, 629, 660, 666, 725, 733, 755, 760, 782, 790
World Council of Churches Evanston delegates, 'red' charges against, 324, 356, 507, 549, 603, 782
World Health Organization, 70
World Neighbors, 166
Wu, K. C., 388

Yemen, 463

Contributors

Bach, Marcus: The Traveling Man, 426
Baez Camargo, G. (ed. cor.): The 'New Look' at Caracas, 455
Bainton, Roland H.: Is Congregationalism Sectarian? 284
Bates, M. Searle: Policy Crisis in Catholic Colombia, 786
Beals, Carleton: Guatemala's Land Reform, 762
Bell, Otis W.: Play Fair with Okinawans! 76
Bennett, John C.: The Church as Prophetic Critic, 9
Black, Wilfred W.: The Parallel Fifties, 264
Brinton, Howard: Asia and Scientific Materialism, 701
Bush, Monroe: Pence with the Earth, 298

Collier, John: Back to Dishonor? 578
Cook, Clair M.: On Becoming a Statistic, 394
Crowe, Charles M.: Nothing to Fear at Evanston, 583
Cuninggim, Merrimon: The New Curriculum at Perkins, 514

Dean, Vera Micheles: Ingredients of a Fearless Policy, 141
Downall, Donn: Ill Will Over Good Health, 173

Ebright, Donald F.: Christianity in India Under Fire, 729
Eby, Kermit: Lead Us Not into Temptation, 74
Eckardt, A. Roy: The Christchild and Bishop Sheen, 78

Fernsworth, Lawrence: New Concordat with Spain, 637

Gill, Theodore A. (ed. cor.): Lutheran Reunion—Another Step, 783
Graham, Lloyd B.: Those G.I.'s in Japan, 330

Hopkins, Joseph M.: Good News for Church Colleges! 490
Hutchinson, Paul: The President's Religious Faith, 362

Keithahn, Ralph R.: Can Missions Be Christian? 202
Kennedy, Renwick C.: Alabama Book-Toasters, 428
Klausler, Alfred P.: When Racial Tensions Flare, 11

Maury, Philippe: Quest for International Community, 297
McCown, C. C.: The Hope of the World, 633
Meland, Bernard Eugene: Renascent Protestantism, 458
Minear, Paul S.: In Whom Do We Hope? 106
Moose, James B.: Conversation at Midnight, 635
Morrison, Charles Clayton: Eclipse of the Ecumenical Goal, 42; U.S. Churches and the World Council, 666; Protestantism in the World Council of Churches, 760
Moulton, Phillips P.: Education: Christian and Liberal, 488
Munby, Denys L.: Toward a Responsible Society, 610

Neel, Samuel R., Jr.: For Reason and Faith, 492
Nichol, Francis D.: The Return of Christ, 170
Niebuhr, H. Richard: Why Restudy Theological Education? 516
Nielsen, Niels C., Jr.: The Gospel Among Philosophers, 44
Northcott, Cecil: Billy Graham in Britain, 669

Parlin, Charles C.: Evanston Dateline, 549
Paton, Alan: The Church Amid Racial Tensions, 393
Paulson, Belden: Help for South Italy, 46
Pittenger, W. Norman: Today's Theological Student, 512

Redmond, Donald E.: It Happened in Harlingen, 175

Sayre, Francis B.: The Destiny of Japan, 580
Scaff, Alvin H.: From Pulpit to Picket Line, 788
Schaefer, John F.: Needed: A Local Protestant Strategy, 111
Schomer, Howard: Anguish in the Church of France, 547
Schroeder, Martin: Corporation or Family Farms? 608
Simester, Edith W.: Panbel or Hell? 493
Smith, Elwyn A.: McCarthy: Perspective and Prospect, 298
Smith, Richard C.: The Church and the Workingman, 699
Speaks, Reuben L.: Will the Negro Remain Protestant? 668
Sulzbach, Maria Fuerth: Karl Barth—a Portrait, 332
Swan, Alfred W. (ed. cor.): 'Joe Must Go,' 576

Tigner, Hugh Stevenson: Our Hope Is in God, 698
Torrance, T. F.: The Way of Reunion, 204

West, Charles C.: Talk Across the Iron Curtain? 109
Wilhelmina, Princess: Church Assembly and Prince of Peace, 790
Williams, Daniel Day: Hope and Mystery in the Christian Faith, 138
Williams, J. Paul: But Don't Major in Religion! 731
Wirt, Sherwood Eliot: Presbyterian Thunderclouds, 545
Wynn, J. C.: Christian Family Living, 267
Wynn, Wilton: Religious Freedom Among Arabs, 463

Young, Herrick B.: Struggle for the Student Mind, 334

Zelley, Edward S., Jr.: Prayer for the Sick, 300

Books Reviewed

Abbott, Lyman, Christian Evolutionist, by Ira V. Brown, 302
Agape and Eros, by Anders Nygren, 272
Ahmad, Hazrat Mirza Ghulam: The Philosophy of the Teachings of Islam, 527
Alexander, Joseph Addison: Commentary on the Prophecies of Isaiah, 585
Alivisatos, H. S., ed.: Saint Paul's Mission to Greece Nineteenth Centenary, A Volume of Commemoration, 764
Alleys of Marrakesh, The, by Peter Mayne, 81
Altar Fire, The, by Olive Wyon, 371
Ambassador's Report, by Chester Bowles, 269
America of José Martí, The, Selected Writings, trans. by Juan and Federico de Onís, 585
American Life: Dream and Reality, by W. Lloyd Warner, 765
Angelus Silesius: The Cherubinic Wanderer, 48
Anglican Pulpit Today, The, ed. by Frank Dean Gifford, 269
Annals of the Cakchiquels, The, trans. by Adrian Recinos and Delia Goetz, 272
Arab World, The, by Nejla Izzeddin, 81
Art of Contrary Thinking, The, by Humphrey B. Neill, 612
Art School Self-Taught, by Matlack Price and A. Thornton Bishop, 370
Ashmore, Harry S.: The Negro and the Schools, 640

Bacon, Roger, in Life and Legend, by E. Westacott, 177
Barth's, Karl, Church Dogmatics, by Otto Weber, 351
Beebe, William: Unseen Life of New York, 81
Ben-Gurion, David: Rebirth and Destiny of Israel, 241
Bennett, Richard M.: Churches and Temples, 792
Berdyaev, Nicolas: Truth and Revelation, 337
Berger, Henry William: Toward the New Testament of the Future, 739
Biblical Faith and Christian Freedom, The, by Edwin Lewis, 672
Bingham, Jonathan B.: Shirt-Sleeve Diplomacy, 432
Birth of Christianity, The, by Maurice Goguel, 465
Bishop, A. Thornton: Art School Self-Taught, 370
Boase, T. S. R.: English Art, 1100-1216, 738
Boehme, Jacob, Confessions of, ed. by W. Scott Palmer, 433
Bonhoeffer, Dietrich: Prisoner for God, 495
Bonnell, John Sutherland: The Practice and Power of Prayer, 706
Bowles, Chester: Ambassador's Report, 269
Boyd, Julian P., ed.: The Papers of Thomas Jefferson, 370
Briggs, Arthur E.: Walt Whitman, Thinker and Artist, 272
Brinda: Maharani, The Story of an Indian Princess, 495
Bristol, Lee Hastings, Jr., ed.: Hymns for Children and Grownups, 765
Brontë Story, The, by Margaret Lane, 19
Brown, Ira V.: Lyman Abbott, Christian Evolutionist, 302
Brown, Kenneth Irving: Not Minds Alone, 494
Brown, Robert R.: The Miracle of the Cross, 336
Bryant, Alice Franklin: Religion for the Hard-headed, 207
Buber, Martin: Good and Evil, 706
Burtner, Robert W., ed.: A Compend of Wesley's Theology, 495
Butterfield, Herbert: Christianity, Diplomacy and War, 16

Caldwell, John C.: China Coast Family, 272
Calvin: Theological Treatises, ed. by J. K. S. Reid, 791
Campbell, C. G.: Race and Religion, 48
Carson, Rachel L.: The Sea Around Us, 337
Catton, Bruce: U. S. Grant and the American Military Tradition, 559
Cherubinic Wanderer, The, by Angelus Silesius, 48
Chiles, Robert E., ed.: A Compend of Wesley's Theology, 495
China Coast Family, by John C. Caldwell, 272
Christian Faith and Communist Faith, ed. by D. M. Mackinnon, 433
Christian Faith and Natural Science, by Karl Heim, 80
Christian Perfection, by John Wesley, 370
Christian Realism and Political Problems, by Reinhold Niebuhr, 551
Christian Worship, by George Hedley, 145
Christianity, Diplomacy and War, by Herbert Butterfield, 16
Christianity of Sholem Asch, The, by Chaim Lieberman, 48
Christology of the Later Fathers, ed. by Edward R. Hardy, 791
Church and Social Responsibility, The, ed. by Richard Spann, 176
Church and State, A Guide to Study and Discussion, by Claud D. Nelson, 241
Church in Communist Society, A Study in J. L. Hromadka's Theological Politics, by Matthew Spinka, 674
Church of South India, The Movement Towards Union 1900-1947, by Bengt Sundkler, 738
Church Women in the Scheme of Things, by Mossie Allman Wyker, 81
Churches and Temples, by Paul Thiry, Richard M. Bennett and Henry L. Kamphoefner, 792
Churchill, Winston S.: Triumph and Tragedy, 302; Stemming the Tide, 303
Clark, Thomas Curtis and Hazel Davis, eds.: The Golden Book of Immortality, 302
Cleland, James T.: The True and Lively Word, 739
Cohen, Morris Raphael: King Saul's Daughter, 466
Collins, James: The Mind of Kierkegaard, 19
Colwell, Ernest C.: The Gospel of the Spirit, 144
Commentary on the Prophecies of Isaiah, by Joseph Addison Alexander, 585
Communicating the Gospel, by Halford E. Luccock, 336
Compend of Wesley's Theology, A, ed. by Robert W. Burtner and Robert E. Chiles, 495
Confessions of Jacob Boehme, The, ed. by W. Scott Palmer, 433
Confidential Clerk, The, by T. S. Eliot, 585
Critical Study of Calvin's Concept of Faith, A, by Walter E. Stuermann, 240
Cry Out of the Depths, by Georges Duhamel, 676
Cullmann, Oscar: Peter—Disciple, Apostle, Martyr, 405
Cully, Kendig Brubaker and Iris V.: Two Seasons, Advent and Lent, 336

Dante's Drama of the Mind, A Modern Reading of the Purgatorio, by Francis Fergusson, 337
Dargan, Edwin C.: A History of Preaching, 739
Day, Richard Ellsworth: Rhapsody in Black, The Life Story of John Jasper, 640
DeGroot, A. T., ed.: You Can Live Forever, 208
Deluge, The, A Novel, by Leonardo da Vinci, ed. by Robert Payne, 585
de Onís, Juan and Federico, trans.: The America of José Martí, Selected Writings, 585
DeVoto, Bernard, ed.: The Journals of Lewis and Clark, 81
DeWolf, L. Harold: A Theology of the Living Church, 143
Diary of a Self-Made Convict, by Alfred Hassler, 764
Dingle, Herbert: The Scientific Adventure, 337
Dooyeweerd, Herman: A New Critique of Theoretical Thought, Vol. I, 672
Dos Passos, John: The Head and Heart of Thomas Jefferson, 706
Dowey, Edward A., Jr.: The Knowledge of God in Calvin's Theology, 240
Duhamel, Georges: Cry Out of the Depths, 676

Easter Book, The, by Francis X. Weiser, 336
Eberhardt's Bible Thesaurus, compiled by Ernest G. Eberhardt, 764
Eby, Kermit: The God in You, 434
Education into Religion, by A. Victor Murray, 430
Eliot, T. S.: The Confidential Clerk, 585
Elizabeth and the Prince of Spain, by Margaret Irwin, 81
Ellicott's Commentary on the Whole Bible, ed. by Charles John Ellicott, Vol. VI, 370; Vol. VIII, 640; Vol. II, 739
Ellinwood, Leonard: The History of American Church Music, 406
Encyclopedia of Aberrations, ed. by Edward Podolsky, 47
English Art, 1100-1216, by T. S. R. Boase, 738
Essential Books for a Pastor's Library, 765
Execution of Private Slovik, The, by William Bradford Huie, 675

Face Your Life with Confidence, by William E. Hulme, 114
Faith and Culture, by Bernard Eugene Meland, 673
Faith Takes a Name, by Dwight E. Stevenson, 612
Famous Humanitarians, by William Oliver Stevens, 370
Fergusson, Francis: Dante's Drama of the Mind, 337
Ferm, Vergilius, ed.: The Protestant Credo, 240; Puritan Sage: Collected Writings of Jonathan Edwards, 739
Ferré, Nels F. S.: The Sun and the Umbrella, 114
Fiers, A. Dale: This Is Missions, 434
Foley, Rolla: Song of the Arab, 738
Forster, E. M.: The Hill of Devi, 640
Forty Days With Jesus, by M. E. Willcockson, 527
Foundation of Ontology, A: A Critical Analysis of Nicolai Hartmann, by Otto Samuel, 431
Fremantle, Anne, ed.: A Treasury of Early Christianity, 114
Fremantle Diary, The, ed. by Walter Lord, 765
Friedell, Harold W., ed.: Hymns for Children and Grownups, 765
From Fish to Philosopher, by Homer W. Smith, 177
From Lenin to Malenkov, by Hugh Seton-Watson, 17
Fundamentals in Christian Education, Theory and Practice, ed. by Cornelius Jaarsma, 765
Funeral and the Mourners, The, by Paul E. Irion, 271
Future of Cities, The, ed. by Coleman Woodbury, 146

Galilean Way, The, by Jeremy Ingalls, 15
Gamow, George: One Two Three . . . Infinity, 114
Gedat, Adolf Gustav: They Built for Eternity, 765
Ghosts and Poltergeists, by Herbert Thurston, 585
Gifford, Frank Dean, ed.: The Anglican Pulpit Today, 269
God in You, The, by Kermit Eby, 434
Goetz, Delia, trans.: The Annals of the Cakchiquels, 272
Goguel, Maurice: The Birth of Christianity, 465
Golden Bible, The: The New Testament, ed. by Elsa Jane Werner, 303
Golden Book of Immortality, The, ed. by Thomas Curtis Clark and Hazel Davis Clark, 302
Golenpaul, Dan, ed.: Information Please Almanac, 1954, 177
Good and Evil, by Martin Buber, 706
Goodenough, Erwin R.: Jewish Symbols in the Graeco-Roman Period, 113
Goodspeed, Edgar J.: The Student's New Testament, 387
Goodwin, Ruby Berkley: It's Good to be Black, 792

Gordis, Robert: The Song of Songs, A Study, 371
Gospel of the Spirit, The, by Ernest C. Colwell and Eric L. Titus, 144
Grange, Wallace Byron: Those of the Forest, 337
Grant, U. S., and the American Military Tradition, by Bruce Catton, 552
Grassroots of Heaven, Poems Narrative and Lyrical by Wade Thompson, 763
Graves, Robert: The Nazarene Gospel Restored, 555
Great Systems of Yoga, by Ernest Wood, 434
Greatest Faith Ever Known, The, by Fulton Oursler and April Oursler Armstrong, 908

Haines, C. Grove, ed.: The Threat of Soviet Imperialism, 554
Hallgarten, George W. F.: Why Dictators? 764
Hardy, Edward R., ed.: Christology of the Later Fathers, 791
Hastler, Alfred: Diary of a Self-Made Convict, 764
Head and Heart of Thomas Jefferson, The, by John Dos Passos, 706
Hebel, J. William, ed.: Tudor Poetry and Prose, 908
Hedley, George: Christian Worship, 145
Heim, Karl: Christian Faith and Natural Science, 80
Henrichsen, Margaret: Seven Steeples, 738
Higher Education and the Human Spirit, by Bernard E. Meland, 143
Highways to Faith, Autobiographies of Protestant Christians, ed. by David Wesley Soper, 466
Hill of Devi, The, by E. M. Forster, 640
Historical Approach to Evangelical Worship, A, by Ilion T. Jones, 674
History of American Church Music, The, by Leonard Ellinwood, 406
History of Preaching, A, by Edwin C. Dargan, 739
History of the Ecumenical Movement, A, 1517-1948, ed. by Ruth Rouse, 703
Holy Bible, The, Including the Apocrypha, King James Version, 302
House of Gair, The, by Eric Linklater, 553
Household of God, The: Lectures on the Nature of the Church, by Leslie Newbigin, 611
How to Become a Better Reader, by Paul Witty, 47
How to Plan the Rural Church Program, by Calvin Schnucker, 527
Hsu, Francis L. K.: Religion, Science and Human Crisis, 272
Huie, William Bradford: The Execution of Private Slovik, 675
Hulme, William E.: Face Your Life with Confidence, 114
Hymns for Children and Grownups, ed. by Lee Hastings Bristol, Jr., and Harold W. Friedell, 765

I Have Called You Friends, by Kelly O'Neall, 370
I Protest, by G. Bromley Oxnam, 671
Ikin, A. Graham: Life, Faith and Prayer, 640
Immortal Tidings in Mortal Hands, by Arthur James Moore, 21
In Every Corner Sing, by Helen Plateicher, 765
In the Strangest Places—God, by Roy H. Stetler, 405
In Their Light We Walk, by G. Curtis Jones, 527
Infallible Fallacies—An Anglican Reply to Roman Catholic Arguments, by Some Priests of the Anglican Communion, 969
Information Please Almanac, 1954, ed. by Dan Golenpaul, 177
Ingalls, Jeremy: The Galilean Way, 15
Inspirational Reader, The, Selections from the Bible for Everydya Use, compiled by William Oliver Stevens, 495
Interpreter's Bible, The, Vol. IX, Acts and Romans, 465
Irion, Paul E.: The Funeral and the Mourners, 271
Irwin, Margaret: Elizabeth and the Prince of Spain, 21
It's Good to be Black, by Ruby Berkley Goodwin, 792
Izseddin, Nejla: The Arab World, 81

Jaarsma, Cornelius, ed.: Fundamentals of Christian Education, 763
Japan Christian Year Book, The, 1953, 145
Jaspers, Karl: The Origin and Goal of History, 15
Jefferson, Thomas, The Papers of, ed. by Julian P. Boyd, 370
Jewish Symbols in the Graeco-Roman Period, by Erwin R. Goodenough, 113
Jocelyn, Stephen Perry: Mostly Alkali, 47
Johnson, Paul E.: Psychology of Pastoral Care, 270
Jones, G. Curtis: Which Way Is Progress? 494; In Their Light We Walk, 527
Jones, Ilion T.: A Historical Approach to Evangelical Worship, 674
Journal of John Woolman, The, ed. by Thomas S. Kepler, 370
Journals of Lewis and Clark, The, ed. by Bernard DeVoto, 81

Kamphoefner, Henry L.: Churches and Temples, 792
Kantonen, T. A.: Theology of Evangelism, 640
Kepler, Thomas S., ed.: Christian Perfection, by John Wesley, 370; The Journal of John Woolman, 370
King Saul's Daughter, A Biblical Dialogue, by Morris Raphael Cohen, 406
Kirkpatrick, Ralph: Domenico Scarlatti, 18
Knowledge of God in Calvin's Theology, The, by Edward A. Dowey, Jr., 240
Kohn, Hans: Pan-Slavism, 47
Kornbluth, C. M.: Search the Sky, 434

La Farge, John: The Manner Is Ordinary, 430
Land of Destiny, by Eugene Radovich, 466
Lane, Margaret: The Brontë Story, 19
Latham, Edythe: The Sounding Brass, 20
LeBourdais, D. M.: Nation of the North, 612
Leonardo da Vinci: The Deluge, A Novel, ed. by Robert Payne, 585
Lewis and Clark, The Journals of, ed. by Bernard DeVoto, 81
Lewis, Edwin: The Biblical Faith and Christian Freedom, 672
Liberian Odyssey, An Autobiography, by F. A. Price, 706
Lieberman, Chaim: The Christianity of Sholem Asch, 48
Life, Faith and Prayer, by A. Graham Ikin, 640
Life Is Commitment, by J. H. Oldham, 21
Lightfoot, J. B.: Paul's Epistle to the Philippians, 406
Lilienthal, Alfred M.: What Price Israel? 739
Limits of the Earth, The, by Fairfield Osborn, 48
Linklater, Eric: The House of Gair, 553
Living God's Way, by Reuben K. Youngdahl, 336
Living U. S. Constitution, The, by Saul K. Padover, 21
Living Your Later Years, by Kenneth Walker, 612
Lord, Walter, ed.: The Fremantle Diary, 765
Love, Power and Justice, by Paul Tillich, 671
Luccock, Halford E.: Communicating the Gospel, 336

Mackinnon, D. M., ed.: Christian Faith and Communist Faith, 433
Maharani, The Story of an Indian Princess, by Brinda, Maharani of Kapurthala, 495
Manner is Ordinary, The, by John La Farge, 430
Martí, José, The America of, Selected Writings, trans. by Juan and Federico de Onis, 585
Mating Instinct, The, by Lorus J. and Margery J. Milne, 792
Mayne, Peter: The Alleys of Marrakesh, 81
Meland, Bernard E.: Higher Education and the Human Spirit, 143; Faith and Culture, 673
Michener, James: Sayonara, 431
Milne, Lorus J. and Margery J.: The Mating Instinct, 792
Mind of Kierkegaard, The, by James Collins, 19
Miracle of the Cross, The, by Robert R. Brown, 336
Moloney, James Clark: Understanding the Japanese Mind, 674
Moore, Arthur James: Immortal Tidings in Mortal Hands, 21
Morgan, Kenneth W., ed.: The Religion of the Hindus, 147
Moss, C. B.: What Do We Mean by Reunion? 114
Mostly Alkali, by Stephen Perry Jocelyn, 47
Mrs. Searwood's Secret Weapon, by Leonard Wibberley, 675
Muelder, Walter George: Religion and Economic Responsibility, 176
Murray, A. Victor: Educatino into Religion, 430

Nation of the North, A History of Canada Since the Confederation, by D. M. LeBourdais, 612
Natural Religion and Christian Theology, by Charles E. Raven, 432
Natural Right and History, by Leo Strauss, 554
Nazarene Gospel Restored, The, by Robert Graves and Joshua Podro, 555
Negro and the Schools, The, by Harry S. Ashmore, 640
Neill, Humphrey B.: The Art of Contrary Thinking, 612
Nelson, Claud D.: Church and State, 241
Nelson, Ruth Youngdahl: The Woman Beautiful, 81
New Critique of Theoretical Thought, A, Vol. I, by Herman Dooyeweerd, 672
New Practical Standard Dictionary of the English Language: Britannica World Language Edition, 584
New World of the Mind, by J. B. Rhine, 208
Newbigin, Leslie: The Household of God, 611
Niebuhr, Reinhold: Christian Realism and Political Problems, 551
Norsemen Found a Church, ed. by J. C. K. Preus, 177
Not Minds Alone, by Kenneth Irving Brown, 494
Notcutt, Bernard: Psychology of Personality, 552
Nuttin, Joseph: Psychoanalysis and Personality, 19
Nygren, Anders: Agape and Eros, 272

Oldham, J. H.: Life Is Commitment, 21
Olsen, Oluf Reed: Two Eggs on My Plate, 370
O'Neall, Kelly: I Have Called You Friends, 370
One Two Three . . . Infinity, by George Gamow, 114
Origin and Goal of History, The, by Karl Jaspers, 15
Osborn, Fairfield: The Limits of the Earth, 48
Oursler, Fulton: The Greatest Faith Ever Known, 908
Outler, Albert C.: Psychotherapy and the Christian Message, 270
Oxnam, G. Bromley: I Protest, 671

Padover, Saul K.: The Living U.S. Constitution, 21
Palmer, W. Scott, ed.: The Confessions of Jacob Boehme, 433
Pan-Slavism, by Hans Kohn, 47
Papers of Thomas Jefferson, The, ed. by Julian P. Boyd, 370
Pastor's Library, Essential Books for a, 765
Patterns of Protestant Church Music, by Robert M. Stevenson, 208
Paul, The World's First Missionary, by Albert N. Williams, 495
Paul's Epistle to the Philippians, by J. B. Lightfoot, 406
Payne, Robert: The Deluge, A Novel, by Leonardo da Vinci, 585
Peter—Disciple, Apostle, Martyr: A Historical and Theological Study, by Oscar Cullmann, 405
Plateicher, Helen: In Every Corner Sing, 765
Phillips, J. B.: Plain Christianity, 764
Philosophy of the Teachings of Islam, The, by Hazrat Mirza Ghulam Ahmad, 527
Plain Christianity, by J. B. Phillips, 764
Podolsky, Edward, ed.: Encyclopedia of Aberrations, 47
Podro, Joshua: The Nazarene Gospel Restored, 555
Pohl, Frederik: Search the Sky, 434
Practice and Power of Prayer, The, by John Sutherland Bonnell, 706
Preus, J. C. K., ed.: Norsemen Found a Church, 177
Price, F. A.: Liberian Odyssey, 706
Price, Matlack: Art School Self-Taught, 370
Principia Politica, by Leonard Woolf, 676
Prisoner for God, Letters and Papers from Prison, by Dietrich Bonhoeffer, 495
Protestant Credo, The, ed. by Vergilius Ferm, 240
Psychoanalysis and Personality, by Joseph Nuttin, 19
Psychology of Pastoral Care, by Paul E. Johnson, 270
Psychology of Personality, by Bernard Notcutt, 552
Psychotherapy and the Christian Message, by Albert C. Outler, 270
Puritan Sage: Collected Writings of Jonathan Edwards, ed. by Vergilius Ferm, 739

Race and Religion, by C. G. Campbell, 48
Racial and Cultural Minorities, by George Eaton Simpson and J. Milton Yinger, 47
Radovich, Eugene: Land of Destiny, 466
Raven, Charles E.: Natural Religion and Christian Theology, 432
Rebirth and Destiny of Israel, by David Ben-Gurion, 241
Recinos, Adrian, trans.: The Annals of the Cakchiquels, 272
Recovery of Family Life, The, by Elton and Pauline Trueblood, 207
Reid, J. K. S., ed.: Calvin: Theological Treatises, 791
Religion and Economic Responsibility, by Walter George Muelder, 176
Religion for the Hardheaded, by Alice Franklin Bryant, 207
Religion of the Hindus, The, ed. by Kenneth W. Morgan, 147
Religion, Science and Human Crisis, A Study of China in Transition, by Francis L. K. Hsu, 272
Rhapsody in Black, The Life Story of John Jasper, by Richard Ellsworth Day, 640
Rhine, J. B.: New World of the Mind, 208
Robinson, Edwin Arlington: Tilbury Town, 47
Rouse, Ruth, ed.: A History of the Ecumenical Movement, 1517-1948, 703
Rural Church Administration, by Rockwell C. Smith, 147
Russian Assignment, by Leslie C. Stevens, 640

Saenger, Gerhart: The Social Psychology of Prejudice, 553
Saint Paul's Mission to Greece Nineteenth Centenary, A Volume of Commemoration, compiled by H. S. Alivisatos, 764
Samuel, Otto: A Foundation of Ontology: A Critical Analysis of Nicolai Hartmann, 431
Sayonara, by James Michener, 431
Scarlatti, Domenico, by Ralph Kirkpatrick, 18
Schnucker, Calvin: How to Plan the Rural Church Program, 527
Scientific Adventure, The, by Herbert Dingle, 337
Sea Around Us, The, by Rachel L. Carson, 337
Search the Sky, by Frederik Pohl and C. M. Kornbluth, 434
Seduction of the Innocent, by Frederic Wertham, 738
Seton-Watson, Hugh: From Lenin to Malenkov, 17
Seven Steeples, by Margaret Henrichsen, 738
Shirt-Sleeve Diplomacy, by Jonathan B. Bingham, 432
Simon, Ulrich E.: A Theology of Salvation, 17
Simpson, George Eaton: Racial and Cultural Minorities, 47
Slaughter, Frank G.: The Song of Ruth, 738
Smith, Alson J.: Syndicate City, 495
Smith, Homer W.: From Fish to Philosopher, 177
Smith, Rockwell C.: Rural Church Administration, 147
Smith, William Carlson: The Stepchild, 765
Social Psychology of Prejudice, The, by Gerhart Saenger, 553
Song of Ruth, The, by Frank G. Slaughter, 738
Song of Songs, The, A Study, Modern Translation and Commentary, by Robert Gordis, 371
Song of the Arab, by Rolla Foley, 738
Soper, David Wesley, ed.: Highways to Faith, 466
Sounding Brass, The, by Edythe Latham, 20
Southeast Asia in the Coming World, ed. by Philip W. Thayer, 554
Spann, Richard, ed.: The Church and Social Responsibility, 176
Spinka, Matthew: Church in Communist Society. A Study in J. L. Hromadka's Theological Politics, 674
Stemming the Tide, Speeches 1951 and 1952, by Winston S. Churchill, 303
Stepchild, The, by William Carlson Smith, 765
Stetler, Roy H.: In the Strangest Places—God, 405
Stevens, Leslie C.: Russian Assignment, 640
Stevens, William Oliver: Famous Humanitarians, 370; The Inspirational Reader, Selections from the Bible for Everyday Use, 495
Stevenson, Dwight E.: Faith Takes a Name, 612
Stevenson, Robert M.: Patterns of Protestant Church Music, 208
Strauss, Leo: Natural Right and History, 554
Stuart, Henry Longan: Weeping Cross, 337
Student's New Testament, The: The Greek Text and the American Translation, by Edgar J. Goodspeed, 337
Stuermann, Walter E.: A Critical Study of Calvin's Concept of Faith, 240
Sun and the Umbrella, The, by Nels F. S. Ferré, 114
Sundkler, Bengt: Church of South India, 738
Syndicate City, The Chicago Crime Cartel, by Alson J. Smith, 495

Tharp, Louise Hall: Until Victory, Horace Mann and Mary Peabody, 302
That Immortal Sea, by Leslie D. Weatherhead, 494
Thayer, Philip W., ed.: Southeast Asia in the Coming World, 554
Theology of Evangelism, by T. A. Kantonen, 640
Theology of Salvation, A, by Ulrich E. Simon, 17
Theology of the Living Church, A, by L. Harold DeWolf, 143
They Built for Eternity, by Adolf Gustav Gedat, 765
Thiry, Paul: Churches and Temples, 792
This Is Missions, by A. Dale Fiers, 434
Thompson, Wade: Grassroots of Heaven, Poems Narrative and Lyrical, 763
Those of the Forest, by Wallace Byron Grange, 337
Threat of Soviet Imperialism, The, ed. by C. Grove Haines, 554
Thurston, Herbert: Ghosts and Poltergeists, 585
Tilbury Town, by Edwin Arlington Robinson, 47
Tillich, Paul: Love, Power and Justice, 671
Titus, Eric L.: The Gospel of the Spirit, 144

Toward the New Testament of the Future, by Henry William Berger, 739
Treasury of Early Christianity, A, ed. by Anne Fremantle, 114
Triumph and Tragedy, by Winston S. Churchill, 303
True and Lively Word, The, by James T. Cleland, 739
Trueblood, Elton and Pauline: The Recovery of Family Life, 907
Truth and Revelation, by Nicolas Berdyaev, 337
Tudor Poetry and Prose, ed. by J. William Hebel, *et al.*, 208
Two Eggs on My Plate, by Oluf Reed Olsen, 370
Two Seasons, Advent and Lent, by Kendig Brubaker Cully and Iris V. Cully, 336

Unconquered, The, by Ben Ames Williams, 20
Understanding the Japanese Mind, by James Clark Moloney, 674
United Nations Kit, 641
Universal God, The, An Interfaith Anthology of Man's Search for God, ed. by Carl Herman Voss, 337
Unseen Life of New York, by William Beebe, 81
Until Victory, Horace Mann and Mary Peabody, by Louise Hall Tharp, 302
Urban Redevelopment, ed. by Coleman Woodbury, 146

Voss, Carl Herman, ed.: The Universal God, 337

Walker, Kenneth: Living Your Later Years, 612
Warner, W. Lloyd: American Life: Dream and Reality, 765
Weatherhead, Leslie D.: That Immortal Sea, 494
Weber, Otto: Karl Barth's Church Dogmatics, 551
Weeping Cross, by Henry Longan Stuart, 337
Weiser, Francis X.: The Easter Book, 336
Werner, Elsa Jane, ed.: The Golden Bible: The New Testament, 303
Wertham, Frederic: Seduction of the Innocent, 738
Wesley, John: Christian Perfection, 370
Westacott, E.: Roger Bacon in Life and Legend, 177
What Do We Mean by Reunion? by C. B. Moss, 114
What Price Israel? by Alfred M. Lilienthal, 739
Which Way is Progress? by G. Curtis Jones, 494
Whitman, Walt, The Complete Poetry and Prose of, 337
Whitman, Walt, Thinker and Artist, by Arthur E. Briggs, 272
Why Dictators? The Causes and Forms of Tyrannical Rule Since 600 B.C., by George W. F. Hallgarten, 764
Wibberley, Leonard: Mrs. Searwood's Secret Weapon, 675
Willcockson, M. E.: Forty Days With Jesus, 527
Williams, Albert N.: Paul, The World's First Missionary, 495
Williams, Ben Ames: The Unconquered, 20
Witty, Paul: How to Become a Better Reader, 47
Woman Beautiful, The, by Ruth Youngdahl Nelson, 81
Wood, Ernest: Great Systems of Yoga, 434
Woodbury, Coleman, ed.: Urban Redevelopment, 146; The Future of Cities, 146
Woolf, Leonard: Principia Politica, 676
Woolf, Virginia: A Writer's Diary, 337
Woolman, John, The Journal of, ed. by Thomas S. Kepler, 370
Writer's Diary, A, by Virgina Woolf. 337
Wyker, Mossie Allman: Church Women in the Scheme of Things, 81
Wyon, Olive: The Altar Fire, 371

Yinger, J. Milton: Racial and Cultural Minorities, 47
You Can Live Forever, ed. by A. T. DeGroot, 908
Youngdahl, Reuben K.: Living God's Way, 336

Reviewers

Albright, Raymond W., 554

Braden, Charles S., 147
Bright, John, 18
Brown, Kenneth Irving, 144
Brumbaugh, T. T., 145, 674

Cannon, Lee E., 21
Conover, Robert, 19, 431
Crawford, Neil, 145

Davidson, Carl M. 672
Downum, Garland, 17
Dudley, Raymond A., 269, 432

Evans, Richard I., 552

Ferré, Nels F. S., 19
Fey, Harold E., 147, 641, 671

Garrison, W. E., 48, 81, 114, 177, 207, 208, 240, 272, 336, 337, 370, 371, 405, 406, 434, 465, 466, 495, 527, 585, 611, 612, 640, 675, 676, 738, 739, 764, 765, 792
Gilmore, R. Eugene, 143
Grant, Robert M., 555
Gresham, Perry Epler, 494

Hamilton, Clarence H., 272
Hartman, Vladimir E., 147
Holman, Charles T., 270
Horton, Walter Marshall, 15
Hunt, R. L., 640
Hutchinson, Paul, 17, 552, 674

Jack, Homer A., 553

Klausler, Alfred P., 675
Knepper, David W., 554
Kolbe, Henry E., 551

Mahaffey, Pearl, 271
Malloch, James M., 269
Mays, Morley, 671
McGaughran, Laurence, 20
Miller, Randolph Crump, 430
Moehlman, Conrad Henry, 431

Natanson, Maurice, 16, 431, 672
Nielsen, Niels C., Jr., 673

Osborn, G. Edwin, 146, 674

Ramsdell, Edward T., 551
Ramsey, Paul, 433
Rich, Mark, 527

Smith, Huston, 270
Snodgrass, Ernest L., 553
Stuart, George C., 433

Tangeman, Robert S., 19

Verse

Air Raid Siren, by Edith Lovejoy Pierce, 785
Apology of the Young Scientists, by Celia Dimmette, 425
Around a Table, by Edith Lovejoy Pierce, 728
As He Passed By, by William R. Reece, 460
At Cock-Crow, by Elinor Lenenn, 429

Bethlehem Mothers, by Leslie Savage Clark, 77
Between Wars, by John Ackerson, 548
Bridge of Unity, by Lucia Trent, 634
Bunker by the Sea, Barfleur, by John Ackerson, 233

Comfort After Loss, by Elinor Lennen, 77
Coppered Archer, by Paul E. Tracy, 201

Destiny, by Stanton A. Coblentz, 172

Easter Sunday, Fifth Avenue, by Dorothy Lee Richardson, 511
Elusive Goddess, The, by Stanton A. Coblentz, 263
Epitaph for Any Saint, by Edith Lovejoy Pierce, 333
Eye of a Needle, by Franklin Zahn, 489

Faith, by William Allen Ward, 429
Father, Forgive Them, by Willard C. Mellin, Jr., 489
Fragrance of Easter, The, by Mary Dickerson Bangham, 460

H-Bomb, by Edith Lovejoy Pierce, 548
Hymn to the Creator, A, by Bruce Cutler, 14
Hymn to the Creator, A, II, By Bruce Cutler, 429

Immortality, by Edwin McNeill Poteat, 515
In a Quiet Chapel, by Lucia Trent, 329
Instead of the Thorn, by Elizabeth Anderson, 460
Is This She? by Dorothy Lee Richardson, 639
It Doth Not Yet Appear What We Shall Be, by Lucile Long Strayer, 172

Last Sifter, The, by Stanton A. Coblentz, 491
Lenten Fare, by Leslie Savage Clark, 301
Lesson, by Margaret Evelyn Singleton, 142

Main Theme, 1954, by Harvey Arnold, 544
Map Within the Mind, The, by Gerhard Friedrich, 105
Missing Word, The, by Franklin D. Elmer, Jr., 108

Of Nations, by Leslie Savage Clark, 425

Paradox, by Beth Duvall Russell, 513
Perspective, by Franklin Zahn, 577
Pharisee, by Leslie Savage Clark, 462
Prayer, by Robert W. Gordon, 487
Prayer, by William H. Hudnut, Sr., 301
Prayer to Earth, by Edith Horton, 203

Retribution, by Stanton A. Coblentz, 137

Sound Trumpets for the Unborn Children of the Spirit, by Winifred Rawlins, 361

Trellis for the Vine, by Edith Lovejoy Pierce, 203

Understandng, by Leslie Savage Clark, 206
'. . . unto one of these,' by Alfred Lee Day, 546

'Victory! . . . The,' by Beth Duval Russell, 266

Contributors of Verse

Ackerson, John: Bunker by the Sea, Barfleur, 233; Between Wars, 548
Anderson, Elizabeth: Instead of the Thorn, 460
Arnold, Harvey: Main Theme, 1954, 544

Bangham, Mary Dickerson: The Fragrance of Easter, 460

Clark, Leslie Savage: Bethlehem Mothers, 77; Understanding, 206; Lenten Fare, 301; Of Nations, 425; Pharisee, 462
Coblentz, Stanton A.: Retribution, 137; Destiny, 172; The Elusive Goddess, 263; The Last Sifter, 491
Cutler, Bruce: A Hymn to the Creator, 14; A Hymn to the Creator, II, 429

Day, Alfred Lee: '. . . unto one of these,' 546
Dimmette, Celia: Apology of the Young Scientists, 425

Elmer, Franklin D., Jr.: The Missing Word, 108

Friedrich, Gerhard: The Map Within the Mind, 105

Gordon, Robert W.: Prayer, 487

Horton, Edith: Prayer to Earth, 203
Hudnut, William H., Sr.: Prayer, 301

Lennen, Elinor: Comfort After Loss, 77; At Cock-Crow, 429

Mellin, Willard C., Jr.: Father, Forgive Them, 489

Pierce, Edith Lovejoy: Trellis for the Vine, 203; Epitaph for Any Saint, 333; H-Bomb, 548; Around a Table, 728; Air Raid Siren, 785
Poteat, Edwin McNeill: Immortality, 515

Rawlins, Winifred: Sound Trumpets for the Unborn Children of the Spirit, 361
Reece, William R.: As He Passed By, 460
Richardson, Dorothy Lee: Easter Sunday, Fifth Avenue, 511; Is This She? 639
Russell, Beth Duvall: '. . . The Victory!' 266; Paradox, 513

Singleton, Margaret Evelyn: Lesson, 142
Strayer, Lucile Long: It Doth Not Yet Appear What We Shall Be, 172

Tracy, Paul E.: Coppered Archer, 201
Trent, Lucia: In a Quiet Chapel, 329; Bridge of Unity, 634

Ward, William Allen: Faith, 429

Zahn, Franklin: Eye of a Needle, 489; Perspective, 577

Simeon Stylites

'Adult Literature,' 732
Advertising Witchcraft, 169

'Big Ones Got Away, The,' 607

Cadenza, 105
Coldness of Mind, 329

Do-It-Yourself, 201
Don't Cut Off the Buttons, 632

Footnotes, 14
'For Those Who Came in Late,' 665

History's Little Joke Book, 268
H_2O, 550

'Klunk!' 396

'My Kingdom for an Hour!' 511

New Christian Symbols, 41

'Old Fuss and Feathers,' 296

Plea for Provincialism, A, 233

Security, 577
Silent Six, The, 697
'Smurk, Smaze and Smist,' 495

Variations on a Theme, 785

'We Have with Us Today,' 457
'What Have You Been Doing, Then?' 137
Wife of Sisyphus, The, 73
Will You Marry Me? 759

Year of the Sabbath, The, 361

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